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HOLY BIBLE

Tranſlated from the

LATIN VULGAT:

Diligently compared

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THE PROPHECY OF (a) JEREMIAS.

CHAP. I.

The time, and the calling, of Jeremias: his prophetical visions. God encourages him.

THE words of Jeremias the son of Helcias, of the priests that were in Anathoth, in the land of Benjamin.

2 The word of the Lord which came to him in the days of Josias the son of Amon king of Juda, in the thirteenth year of his reign.

3 And which came *to him* in the days of Joakim the son

(a) *Jeremias.* He was a priest, a native of Anathoth, a priestly city in the tribe of Benjamin: and was sanctified from his mother's womb, to be a prophet of God; which office he began to execute when he was yet a child in age. He was in his whole life, according to the signification of his name, great before the Lord; and a special figure of Jesus Christ, in the persecutions he underwent for discharging his duty; in his charity for his persecuters; and in the violent death he suffered at their hands: it being an antient tradition of the Hebrews, that he was stoned to death by the remnant of the Jews who had retired into Egypt.

of Josias king of Juda, unto the end of the eleventh year of Sedecias the son of Josias king of Juda, even unto the carrying away of Jerusalem captive, in the fifth month.

4 And the word of the Lord came to me, saying:

5 Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations.

6 And I said: Ah, ah, ah Lord God: Behold, I cannot speak, for I am a child.

7 And the Lord said to me: Say not: I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak.

8 Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord.

9 And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold I have given my words in thy mouth:

10 Lo I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant.

11 And the word of the Lord came to me, saying: What seest thou, Jeremias? And I said: I see a rod watching.

12 And the Lord said to me: Thou hast seen well: for I will watch over my word to perform it.

13 And the word of the Lord came to me a second time, saying: What seest thou? And I said: I see a boiling caldron, and the face thereof from the face of the north.

14 And the Lord said to me: From the north shall an evil break forth upon all the inhabitants of the land.

15 For behold I will call together all the families of the kingdoms of the north, saith the Lord: and they shall come, and shall set every one his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda.

16 And I will pronounce my judgments against them, touching all their wickedness, who have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance.

18 For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land.

19 And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

CHAP. II.

God expostulates with the Jews for their ingratitude and infidelity.

AND the word of the Lord came to me, saying:

2 Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered thee, pitying thy youth, and the love of thy espousals, when thou followedst me in the desart, in a land that is not sown.

3 Israel is holy to the Lord, the first-fruits of his increase: all they that devour him offend: evils shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel:

5 Thus saith the Lord: What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 And they have not said: Where is the Lord, that made us come up out of the land of Egypt? that led us through the desart, through a land uninhabited and impassable, through a land of drought, and the image of death, through a land, wherein no man walked, nor any man dwelt?

7 And I brought you into the land of (*a*) Carmel, to eat the fruit thereof, and the best things thereof: and when ye entered in, you defiled my land, and made my inheritance an abomination.

8 The priests did not say: Where is the Lord? and they that held the law knew me not, and the pastors transgressed against me, and the prophets prophesied in Baal, and followed idols.

9 Therefore will I yet contend in judgment with you, saith the Lord, and I will plead with your children.

10 Pass over to the isles of Cethim, and see: and send into Cedar, and consider diligently: and see if

Chap. II. (*a*) Ver. 7. *Carmel.* That is, a fruitful plentiful land.

there hath been done any thing like this.

11 If a nation hath changed their gods, and indeed they are not gods: but my people have changed their glory into an idol.

12 Be aſtoniſhed, O ye heavens at this, and ye gates thereof be very deſolate, ſaith the Lord.

13 For my people have done two evils. They have forſaken me, the fountain of living water, and have digged to themſelves ciſterns, broken ciſterns, that can hold no water.

14 Is Iſrael a bondman, or a home-born ſlave? why then is he become a prey?

15 The lions have roared upon him, and have made a noiſe, they have made his land a wilderneſs: his cities are burnt down, and there is none to dwell in them.

16 The children alſo of Memphis, and of Taphnes have deflowered thee, even to the crown of the head.

17 Hat not this been done to thee, becauſe thou haſt forſaken the Lord thy God at that time, when he led thee by the way?

18 And now what haſt thou to do in the way of Egypt, to drink the troubled water? And what haſt thou to do with the way of the Aſſyrians, to drink the water of the river?

19 Thy own wickedneſs ſhall reprove thee, and thy apoſtacy ſhall rebuke thee. Know thou, and ſee that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, ſaith the Lord the God of hoſts.

20 Of old time thou haſt broken my yoke, thou haſt burſt my bands, and thou ſaidſt: I will not ſerve. For on every high hill, and under every green tree thou didſt proſtitute thyſelf.

21 Yet I planted thee a choſen vineyard, all true ſeed: how then art thou turned unto me into that which is good for nothing, O ſtrange vineyard?

22 Though thou waſh thyſelf with nitre, and multiply to thyſelf the herb (*b*) borith, thou art ſtained in thy iniquity before me, ſaith the Lord God.

23 How canſt thou ſay: I am not polluted, I have not walked after Baalim? ſee thy ways in the valley, know what thou haſt done: *as* a ſwift runner purſuing his courſe.

24 A wild aſs accuſtomed to the wilderneſs in the de-

(*b*) Ver. 22. *Borith.* An herb uſed to clean clothes, and take out ſpots and dirt.

ſire of his heart, ſnuffed up the wind of his love: none ſhall turn her away: all that ſeek her ſhall not fail: in her monthly filth they ſhall find her.

25 Keep thy foot from being bare, and thy throat from thirſt. But thou ſaidſt: I have loſt all hope, I will not do it: for I have loved ſtrangers, and I will walk after them.

26 As the thief is confounded when he is taken, ſo is the houſe of Iſrael confounded, they and their kings, their princes, and their prieſts, and their prophets,

27 Saying to a ſtock: Thou art my father: and to a ſtone: Thou haſt begotten me: they have turned their back to me, and not their face: and in the time of their affliction they will ſay: Ariſe, and deliver us.

28 Where are the gods, whom thou haſt made thee? let them ariſe and deliver thee in the time of thy affliction: for according to the number of thy cities were thy gods, O Juda.

29 Why will you contend with me in judgment? you have all forſaken me, ſaith the Lord.

30 In vain have I ſtruck your children, they have not received correction: your ſword hath devoured your prophets, your generation is like a ravaging lion.

31 See ye the word of the Lord: Am I become a wilderneſs to Iſrael, or a lateward ſpringing land? why then have my people ſaid: We are revolted, we will come to thee no more?

32 Will a virgin forget her ornament, or a bride her ſtomacher? but my people hath forgotten me days without number.

33 Why doſt thou endeavour to ſhew thy way good to ſeek *my* love, thou who haſt alſo taught thy wickedneſs thy ways.

34 And in thy ſkirts is found the blood of the ſouls of the poor and innocent? Not in ditches have I found them, but in all places, which I mentioned before.

35 And thou haſt ſaid: I am without ſin and am innocent: and therefore let thy anger be turned away from me. Behold, I will contend with thee in judgment, becauſe thou haſt ſaid: I have not ſinned.

36 How exceeding baſe art thou become, going the ſame ways over again! and thou ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria.

37 For from thence alſo thou ſhalt go, and thy hand ſhall be upon thy head: for the Lord hath deſtroyed thy truſt, and thou ſhalt have nothing proſperous therein.

CHAP.

CHAP. III.

God invites the rebel Jews to return to him, with a promiſe to receive them: he foretells the converſion of the Gentiles.

IT is commonly ſaid: If a man put away his wife, and ſhe go from him, and marry another man, ſhall he return to her any more? ſhall not that woman be polluted, and defiled? but thou haſt proſtituted thyſelf to many lovers: nevertheleſs return to me, ſaith the Lord, and I will receive thee.

2 Lift up thy eyes on high: and ſee where thou haſt not proſtituted thyſelf: thou didſt ſit in the ways, waiting for them as a robber in the wilderneſs: and thou haſt polluted the land with thy fornications, and with thy wickedneſs.

3 Therefore the ſhowers were withholden, and there was no lateward rain: thou hadſt a harlot's forehead, thou wouldſt not bluſh.

4 Therefore at the leaſt from this time call to me: Thou art my father, the guide of my virginity.

5 Wilt thou be angry for ever, or wilt thou continue unto the end? Behold, thou haſt ſpoken, and haſt done evil things, and haſt been able.

6 And the Lord ſaid to me in the days of king Joſias: Haſt thou ſeen what rebellious Iſrael hath done? ſhe hath gone of herſelf upon every high mountain, and under every green tree, and hath played the harlot there.

7 And when ſhe had done all theſe things, I ſaid: Return to me, and ſhe did not return. And her treacherous ſiſter Juda ſaw,

8 That becauſe the rebellious Iſrael had played the harlot, I had put her away, and given her a bill of divorce: yet her treacherous ſiſter Juda was not afraid, but went and played the harlot alſo herſelf.

9 And by the lightneſs of her fornication ſhe defiled the land, and played the harlot with ſtones and with ſtocks.

10 And after all this, her treacherous ſiſter Juda hath not returned to me with her whole heart, but with falſhood, ſaith the Lord.

11 And the Lord ſaid to me: The rebellious Iſrael hath juſtified her ſoul, in compariſon of the treacherous Juda.

12 Go, and proclaim theſe words towards the north, and thou ſhalt ſay: Return, O rebellious Iſrael, ſaith the Lord, and I will not turn away my face from

from you: for I am holy, ſaith the Lord, and I will not be angry for ever.

13 But yet acknowledge thy iniquity, that thou haſt tranſgreſſed againſt the Lord thy God: and thou haſt ſcattered thy ways to ſtrangers under every green tree, and haſt not heard my voice, ſaith the Lord.

14 Return, O ye revolting children, ſaith the Lord: for I am your huſband: and I will take you, one of a city, and two of a kindred, and will bring you into Sion.

15 And I will give you paſtors according to my own heart, and they ſhall feed you with knowledge and doctrine.

16 And when you ſhall be multiplied, and increaſe in the land in thoſe days, ſaith the Lord, they ſhall ſay no more: the ark of the covenant of the Lord: neither ſhall it come upon the heart, neither ſhall they remember it, neither ſhall it be viſited, neither ſhall that be done any more.

17 At that time Jeruſalem ſhall be called the throne of the Lord: and all the nations ſhall be gathered together to it, in the name of the Lord to Jeruſalem, and they ſhall not walk after the perverſity of their moſt wicked heart.

18 In thoſe days the houſe of Juda ſhall go to the houſe of Iſrael, and they ſhall come together out of the land of the North to the land, which I gave to your fathers.

19 But I ſaid: How ſhall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles? And I ſaid: thou ſhalt call me father, and ſhalt not ceaſe to walk after me.

20 But as a woman that deſpiſeth her lover, ſo hath the houſe of Iſrael deſpiſed me, ſaith the Lord.

21 A voice was heard in the high ways, weeping and howling of the children of Iſrael: becauſe they have made their way wicked, they have forgotten the Lord their God.

22 Return ye rebellious children, and I will heal your rebellions. Behold we come to thee: for thou art the Lord our God.

23 In very deed the hills were lyers, and the multitude of the mountains: truly in the Lord our God is the ſalvation of Iſrael.

24 Confuſion hath devoured the labour of our fathers from our youth, their flocks, and their herds, their ſons, and their daughters.

25 We ſhall ſleep in our confuſion, and our ſhame ſhall cover us, becauſe we have ſinned againſt the Lord our God, we, and our fathers from our youth even to this day: and we have not hearkened to the

the voice of the Lord our God.

CHAP. IV.

An admonition to ſincere repentance, and circumciſion of the heart, with threats of grievous puniſhment to thoſe, that perſiſt in ſin.

IF thou wilt return O Iſrael, ſaith the Lord, return to me: if thou wilt take away thy ſtumbling blocks out of my ſight, thou ſhalt not be moved.

2 And thou ſhalt ſwear: As the Lord liveth, in truth, and in judgment, and in juſtice: and the Gentiles ſhall bleſs him, and ſhall praiſe him.

3 For thus ſaith the Lord to the men of Juda, and Jeruſalem: Break up anew your fallow ground, and ſow not upon thorns:

4 Be circumciſed to the Lord, and take away the foreſkins of your hearts ye men of Juda, and ye inhabitants of Jeruſalem: leſt my indignation come forth like fire, and burn, and there be none that can quench it: becauſe of the wickedneſs of your thoughts.

5 Declare ye in Juda, and make it heard in Jeruſalem: ſpeak, and ſound with the trumpet in the land: cry aloud, and ſay: Aſſemble yourſelves, and let us go into ſtrong cities,

6 Set up the ſtandard in Sion. Strengthen yourſelves, ſtay not, for I bring evil from the north, and great deſtruction.

7 The lion is come up out of his den, and the robber of nations hath rouſed himſelf: he is come forth out of his place, to make thy land deſolate: thy cities ſhall be laid waſte, remaining without an inhabitant.

8 For this gird yourſelves with hair-cloth, lament and howl: for the fierce anger of the Lord is not turned away from us.

9 And it ſhall come to paſs in that day, ſaith the Lord: That the heart of the king ſhall perish, and the heart of the princes: and the prieſts ſhall be aſtoniſhed, and the prophets ſhall be amazed.

10 And I ſaid: Alas, alas, alas, O Lord God, haſt thou then deceived this people and Jeruſalem, ſaying: You ſhall have peace: and behold the ſword reacheth even to the ſoul?

11 At that time it ſhall be ſaid to this people, and to Jeruſalem: a burning wind *is* in the ways, that are in the deſart of the way of the daughter of my people, not to fan, nor to cleanſe.

12 A full wind from theſe *places* ſhall come to me: and now I will ſpeak my judgments with them.

13 Behold he ſhall come up as a cloud, and his chariots

riots as a tempeſt: his horſes *are* ſwifter than eagles: wo unto us, for we are laid waſte.

14 Waſh thy heart from wickedneſs, O Jeruſalem, that thou mayſt be ſaved: how long ſhall hurtful thoughts abide in thee?

15 For a voice of one declaring from Dan, and giving notice of the idol from mount Ephraim.

16 Say ye to the nations: Behold it is heard in Jeruſalem, that guards are coming from a far country, and give out their voice againſt the cities of Juda.

17 They are ſet round about her, as keepers of fields: becauſe ſhe hath provoked me to wrath, ſaith the Lord.

18 Thy ways, and thy devices have brought theſe things upon thee: this is thy wickedneſs, becauſe it is bitter, becauſe it hath touched thy heart.

19 My bowels, my bowels are in pain, the ſenſes of my heart are troubled within me, I will not hold my peace, for my ſoul hath heard the ſound of the trumpet, the cry of battle.

20 Deſtruction upon deſtruction is called for, and all the earth is laid waſte: my tents are deſtroyed on a ſudden and my pavilions in a moment.

21 How long ſhall I ſee men fleeing away, how long ſhall I hear the ſound of the trumpet?

22 For my fooliſh people have not known me: they are fooliſh and ſenſeleſs children, they are wiſe to do evils, but to do good they have no knowledge.

23 I beheld the earth, and lo it was void, and nothing: and the heavens, and there was no light in them.

24 I looked upon the mountains, and behold they trembled: and all the hills were troubled.

25 I beheld, and lo there was no man: and all the birds of the air were gone.

26 I looked, and behold Carmel was a wilderneſs, and all its cities were deſtroyed at the preſence of the Lord, and at the preſence of the wrath of his indignation.

27 For thus ſaith the Lord: All the land ſhall be deſolate, but yet I will not utterly deſtroy.

28 The earth ſhall mourn, and the heavens ſhall lament from above: becauſe I have ſpoken, I have purpoſed, and I have not repented, neither am I turned away from it.

29 At the voice of the horſeman, and the archer, all the city is fled away: they have entred into thickets and have climbed up the rocks: all the cities are forſaken, and there dwelleth not a man in them.

30 But when thou art ſpoiled what wilt thou do? though thou

thou clotheſt thyſelf with ſcarlet, though thou deckeſt thee with ornaments of gold, and painteſt thy eyes with ſtibike-ſtone, thou ſhalt dreſs thyſelf out in vain: thy lovers have deſpiſed thee, they will ſeek thy life.

31 For I have heard the voice as of a woman in travail, anguiſhes as of a woman in labour of child. The voice of the daughter of Sion, dying away, ſpreading her hands: wo is me, for my ſoul hath fainted becauſe of them that are ſlain.

CHAP. V.

The judgments of God ſhall fall upon the Jews for their manifold ſins.

GO about through the ſtreets of Jeruſalem, and ſee, and conſider, and ſeek in the broad places thereof, if you can find a man that executeth judgment, and ſeeketh faith: and I will be merciful unto it.

2 And though they ſay: The Lord liveth, this alſo they will ſwear falſely.

3 O Lord, thy eyes are upon truth: thou haſt ſtruck them, and they have not grieved: thou haſt bruiſed them, and they have refuſed to receive correction: they have made their faces harder than the rock, and they have refuſed to return.

4 But I ſaid: Perhaps theſe are poor and fooliſh, that know not the way of the Lord, the judgment of their God.

5 I will go therefore to the great men, and will ſpeak to them: for they have known the way of the Lord, the judgment of their God: and behold theſe have altogether broken the yoke more, *and* have burſt the bonds.

6 Wherefore a lion out of the wood hath ſlain them, a wolf in the evening hath ſpoiled them, a leopard watcheth for their cities: every one that ſhall go out thence, ſhall be taken, becauſe their tranſgreſſions are multiplied, their rebellions are ſtrengthened.

7 How can I be merciful to thee? thy children have forſaken me, and ſwear by them that are not gods: I fed them to the full, and they committed adultery, and rioted in the harlot's houſe.

8 They are become as amourous horſes, and ſtallions: every one neighed after his neighbour's wife:

9 Shall I not viſit for theſe things, ſaith the Lord? and ſhall not my ſoul take revenge on ſuch a nation?

10 Scale the walls thereof, and throw them down, but do not utterly deſtroy: take away the branches thereof, becauſe they are not the Lord's.

11 For the houſe of Iſrael and the houſe of Juda have greatly

greatly tranſgreſſed againſt me, ſaith the Lord.

12 They have denied the Lord, and ſaid, It is not he: and the evil ſhall not come upon us: we ſhall not ſee the ſword and famine.

13 The prophets have ſpoken in the wind, and there was no word *of God* in them: theſe things therefore ſhall befal them.

14 Thus ſaith the Lord the God of hoſts: Becauſe you have ſpoken this word: behold, I will make my words in thy mouth as fire, and this people as wood, and it ſhall devour them.

15 Behold I will bring upon you a nation from afar, O houſe of Iſrael, ſaith the Lord: a ſtrong nation, an ancient nation, a nation whoſe language thou ſhalt not know, nor underſtand what they ſay.

16 Their quiver is as an open ſepulchre, they are all valiant.

17 And they ſhall eat up thy corn, and thy bread: they ſhall devour thy ſons, and thy daughters: they ſhall eat up thy flocks, and thy herds: they ſhall eat thy vineyards, and thy figs: and with the ſword they ſhall deſtroy thy ſtrong cities, wherein thou truſteſt.

18 Nevertheleſs in thoſe days, ſaith the Lord, I will not bring you to utter-deſtruction.

19 And if you ſhall ſay: Why hath the Lord our God done all theſe things to us? thou ſhalt ſay to them: As you have forſaken me, and ſerved a ſtrange god in your own land, ſo ſhall you ſerve ſtrangers in a land that is not your own.

20 Declare ye this to the houſe of Jacob, and publiſh it in Juda, ſaying:

21 Hear, O fooliſh people, and without underſtanding: who have eyes, and ſee not: and ears, and hear not.

22 Will not you then fear me, ſaith the Lord: and will you not repent at my preſence? I have ſet the ſand a bound for the ſea, an everlaſting ordinance, which it ſhall not paſs over: and the waves thereof ſhall toſs themſelves, and ſhall not prevail: they ſhall ſwell, and ſhall not paſs over it.

23 But the heart of this people is become hard of belief and provoking, they are revolted and gone away.

24 And they have not ſaid in their heart: Let us fear the Lord our God, who giveth us the early and the latter rain in due ſeaſon: who preſerveth for us the fulneſs of the yearly harveſt.

25 Your iniquities have turned theſe things away, and

your ſins have withholden good things from you.

26 For among my people are found wicked men, that lie in wait as fowlers, ſetting ſnares and traps to catch men.

27 As a net is full of birds, ſo their houſes are full of deceit: therefore are they become great and enriched.

28 They are grown groſs and fat: and have moſt wickedly tranſgreſſed my words. They have not judged the cauſe of the widow, they have not managed the cauſe of the fatherleſs, and they have not judged the judgment of the poor.

29 Shall I not viſit for theſe things, ſaith the Lord? or ſhall not my ſoul take revenge on ſuch a nation?

30 Aſtoniſhing and wonderful things have been done in the land.

31 The prophets propheſied falſhood, and the prieſts clapped their hands: and my people loved ſuch things: what then ſhall be done in the end thereof?

CHAP. VI.

The evils that threaten Jeruſalem. She is invited to return, and walk in the good way, and not to rely on ſacrifices without obedience.

STRENGTHEN yourſelves, ye ſons of Benjamin, in the midſt of Jeruſalem, and ſound the trumpet in Thecua, and ſet up the ſtandard over Bethacarem: for evil is ſeen out of the north, and a great deſtruction.

2 I have likened the daughter of Sion to a beautiful and delicate woman.

3 The ſhepherds ſhall come to her with their flocks: they have pitched *their* tents againſt her round about: every one ſhall feed them that are under his hand.

4 Prepare ye war againſt her: ariſe, and let us go up at mid-day: wo unto us, for the day is declined, for the ſhadows of the evening are grown longer.

5 Ariſe, and let us go up in the night, and deſtroy her houſes.

6 For thus ſaith the Lord of hoſts: Hew down her trees, caſt up a trench about Jeruſalem: this is the city to be viſited, all oppreſſion is in the midſt of her.

7 As a ciſtern maketh its water cold, ſo hath ſhe made her wickedneſs cold: violence and ſpoil ſhall be heard in her, infirmity aud ſtripes are continually before me.

8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee, leſt I make thee deſolate, a land uninhabited.

9 Thus ſaith the Lord of hoſts: They ſhall gather the remains of Iſrael, as in a vine, even toone cluſter: turn back thy

thy hand, as a grape-gatherer, into the baſket.

10 To whom ſhall I ſpeak? and to whom ſhall I teſtify, that he may hear? behold, their ears are uncircumciſed, and they cannot hear: behold the word of the Lord is become unto them a reproach: and they will not receive it.

11 Therefore am I full of the fury of the Lord, I am weary with holding in: pour it out upon the child abroad, and upon the counſel of the young men together: for man and woman ſhall be taken, the ancient and he that is full of days.

12 And their houſes ſhall be turned over to others, with their lands and their wives together: for I will ſtretch forth my hand upon the inhabitants of the land, ſaith the Lord.

13 For from the leaſt of them even to the greateſt, all are given to covetouſneſs: and from the prophet even to the prieſt, all are guilty of deceit.

14 And they healed the breach of the daughter of my people diſgracefully, ſaying: Peace, peace: and there was no peace.

15 They were confounded, becauſe they committed abomination: yea, rather they were not confounded with confuſion, and they knew not how to bluſh: wherefore they ſhall fall among them that fall: in the time of their viſitation they ſhall fall down, ſaith the Lord.

16 Thus ſaith the Lord: Stand ye on the ways, and ſee, and aſk for the old paths, which is the good way, and walk ye in it: and you ſhall find refreſhment for your ſouls. And they ſaid: We will not walk.

17 And I appointed watchmen over you, ſaying: Hearken ye to the ſound of the trumpet. And they ſaid: We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what great things I will do to them.

19 Hear, O earth: Behold I will bring evils upon this people, the fruits of their own thoughts: becauſe they have not heard my words, and they have caſt away my law.

20 To what purpoſe do you bring me frankincenſe from Saba, and the ſweet-ſmelling cane from a far country? your holocauſts are not acceptable, nor are your ſacrifices pleaſing to me.

21 Therefore thus ſaith the Lord: Behold I will bring deſtruction upon this people, by which fathers and ſons together ſhall fall, neighbour and kinſman ſhall periſh.

22 Thus ſaith the Lord: Behold a people cometh from the north country, and a great

nation ſhall riſe up from the ends of the earth.

23 They ſhall lay hold on arrow and ſhield: they are cruel, and will have no mercy. Their voice ſhall roar like the ſea: and they ſhall mount upon horſes, prepared as men for war, againſt thee, O daughter of Sion.

24 We have heard the fame thereof, our hands grow feeble: anguiſh hath taken hold of us, as a woman in labour.

25 Go not out into the fields, nor walk in the high way: for the ſword of the enemy, *and* fear is on every ſide.

26 Gird thee with ſackcloth, O daughter of my people, and ſprinkle thee with aſhes: make thee mourning as for an only ſon, a bitter lamentation, becauſe the deſtroyer ſhall ſuddenly come upon us.

27 I have ſet thee for a ſtrong trier among my people: and thou ſhalt know, and prove their way.

28 All theſe princes go out of the way, they walk deceitfully, *they are* braſs and iron: they are all corrupted.

29 The bellows have failed, the lead is conſumed in the fire, the founder hath melted in vain: for their wicked deeds are not conſumed.

30 Call them reprobate ſilver, for the Lord hath rejected them.

CHAP. VII.

The temple of God ſhall not protect a ſinful people, without a ſincere converſion. The Lord will not receive the prayers of the prophet for them; becauſe they are obſtinate in their ſins.

THE word, that came to Jeremias from the Lord, ſaying:

2 Stand in the gate of the houſe of the Lord, and proclaim there this word, and ſay: Hear ye the word of the Lord, all ye men of Juda, that enter in at theſe gates, to adore the Lord.

3 Thus ſaith the Lord of hoſts the God of Iſrael: Make your ways and your doings good: and I will dwell with you in this place.

4 Truſt not in lying words, ſaying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.

5 For if you will order well your ways, and your doings: if you will execute judgment between a man and his neighbour,

6 If you oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place, and walk not after ſtrange gods to your own hurt.

7 I will dwell with you in this

this place; in the land, which I gave to your fathers from the beginning and for evermore.

8 Behold you put your truſt in lying words, which ſhall not profit you:

9 To ſteal, to murder, to commit adultery, to ſwear falſly, to offer to Baalim, and to go after ſtrange gods, which you know not.

10 And you have come, and ſtood before me in this houſe, in which my name is called upon, and have ſaid: We are delivered, becauſe we have done all theſe abominations.

11 Is this houſe then, in which my name hath been called upon in your eyes, become a den of robbers? I am he: I have ſeen *it*, ſaith the Lord.

12 Go ye to my place in Silo, where my name dwelt from the beginning: and ſee what I did to it for the wickedneſs of my people Iſrael:

13 And now, becauſe you have done all theſe works, ſaith the Lord: and I have ſpoken to you riſing up early, and ſpeaking, and you have not heard: and I have called you, and you have not anſwered:

14 I will do to this houſe, in which my name is called upon, and in which you truſt, and to the place which I have given you and your fathers, as I did to Silo.

15 And I will caſt you away from before my face, as I have caſt away all your brethren, the whole ſeed of Ephraim.

16 Therefore do not thou pray for this people, nor take to thee praiſe and ſupplication for them, and do not withſtand me: for I will not hear thee.

17 Seeſt thou not what they do in the cities of Juda, and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to (*a*) the queen of heaven, and to offer libations to ſtrange gods, and to provoke me to anger.

19 Do they provoke me to anger, ſaith the Lord? is it not themſelves to the confuſion of their own countenance?

20 Therefore thus ſaith the Lord God: Behold my wrath, and my indignation is enkindled againſt this place, upon men, and upon beaſts, and upon the trees of the field, and upon the fruits of the land, and it ſhall burn, and ſhall not be quenched.

21 Thus ſaith the Lord of hoſts the God of Iſrael: Add

Chap. VII. (*a*) Ver. 18. *The queen of heaven.* That is, the moon, which they worſhipped under that name.

your burnt-offerings to your ſacrifices, and eat ye the fleſh.

22 For I ſpoke not to your fathers, and (*b*) I commanded them not, in the day that I brought them out of the land of Egypt, concerning the matter of burnt-offerings and ſacrifices.

23 But this thing I commanded them, ſaying: Hearken to my voice, and I will be your God, and you ſhall be my people: and walk ye in all the way, that I have commanded you, that it may be well with you.

24 But they hearkened not, nor inclined their ear: but walked in their own will, and in the perverſity of their wicked heart: and went backward and not forward,

25 From the day that their fathers came out of the land of Egypt, even to this day. And I have ſent to you all my ſervants the prophets from day to day, riſing up early, and ſending.

26 And they have not hearkened to me: nor inclined their ear: but have hardened their neck, and have done worſe than their fathers.

27 And thou ſhalt ſpeak to them all theſe words, but they will not hearken to thee: and thou ſhalt call them, but they will not anſwer thee.

28 And thou ſhalt ſay to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received inſtruction: faith is loſt, and is taken away out of their mouth.

29 Cut off thy hair, and caſt it away: and take up a lamentation on high: for the Lord hath rejected, and forſaken the generation of his wrath,

30 Becauſe the children of Juda have done evil in my eyes, ſaith the Lord. They have ſet their abominations in the houſe in which my name is called upon, to pollute it:

31 And they have built the high places of Topheth, which is in the valley of the ſon of Ennom, to burn their ſons, and their daughters in the fire: which I commanded not, nor thought on in my heart.

32 Therefore behold the days ſhall come, ſaith the Lord, and it ſhall no more be called Topheth, nor the Valley of the ſon of Ennom: but the Valley of ſlaughter: and they ſhall bury in Topheth, becauſe there is no place.

(*b*) Ver. 22. *I commanded them not.* viz. Such ſacrifices as the Jews at this time offered, without obedience; which was the thing principally commanded: ſo that in compariſon with it, the offering of the holocauſts and ſacrifices was of ſmall account.

33 And

33 And the carcaſes of this people ſhall be meat for the fowls of the air, and for the beaſts of the earth, and there ſhall be none to drive them away.

34 And I will cauſe to ceaſe out of the cities of Juda, and out of the ſtreets of Jeruſalem, the voice of joy, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride: for the land ſhall be deſolate.

CHAP. VIII.

Other evils that ſhall fall upon the Jews for their impenitence.

AT that time, ſaith the Lord, they ſhall caſt out the bones of the kings of Juda, and the bones of the princes thereof, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem, out of their graves.

2 And they ſhall ſpread them abroad to the ſun, and the moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and adored: they ſhall not be gathered, and they ſhall not be buried: they ſhall be as dung upon the face of the earth.

3 And death ſhall be choſen rather than life, by all that ſhall remain of this wicked kindred in all places, which are left, to which I have caſt them out, ſaith the Lord of hoſts.

4 And thou ſhalt ſay to them: Thus ſaith the Lord: Shall not he that falleth, riſe again? and he that is turned away, ſhall he not turn again?

5 Why then is this people in Jeruſalem turned away with a ſtubborn revolting? they have laid hold on lying, and have refuſed to return.

6 I attended, and hearkened: no man ſpeaketh what is good, there is none that doth penance for his ſin, ſaying: What have I done? They are all turned to their own courſe, as a horſe ruſhing to the battle.

7 The kite in the air hath known her time: the turtle, and the ſwallow, and the ſtork have obſerved the time of their coming: but my people have not known the judgment of the Lord.

8 How do you ſay: We are wiſe, and the law of the Lord is with us? Indeed the lying pen of the ſcribes hath wrought falſhood.

9 The wiſe men are confounded, they are diſmayed, and taken: for they have caſt away the word of the Lord,

Lord, and there is no wiſdom in them.

10 Therefore will I give their women to ſtrangers, their fields to others for an inheritance: becauſe from the leaſt even to the greateſt all follow covetouſneſs: from the prophet even to the prieſt all deal deceitfully.

11 And they healed the breach of the daughter of my people diſgracefully, ſaying: Peace, peace, when there was no peace.

12 They are confounded, becauſe they have committed abomination: yea rather they are not confounded with confuſion, and they have not known how to bluſh: therefore ſhall they fall among them that fall, in the time of their viſitation they ſhall fall, ſaith the Lord.

13 Gathering I will gather them together, ſaith the Lord, there is no grape on the vines, and there are no figs on the fig-tree, the leaf is fallen: and I have given them the things that are paſſed away.

14 Why do we ſit ſtill? aſſemble yourſelves and let us enter into the fenced city, and let us be ſilent there: for the Lord our God hath put us to ſilence, and hath given us water of gall to drink: for we have ſinned againſt the Lord.

15 We looked for peace and no good came: *for* a time of healing, and behold fear.

16 The ſnorting of his horſes was heard from Dan, all the land was moved at the ſound of the neighing of his warriors: and they came and devoured the land, and all that was in it: the city and its inhabitants.

17 For behold I will ſend among you ſerpents, baſiliſks, againſt which there is no charm; and they ſhall bite you, ſaith the Lord.

18 My ſorrow is above ſorrow, my heart mourneth within me.

19 Behold the voice of the daughter of my people from a far country: Is not the Lord in Sion: or is not her king in her? Why then have they provoked me to wrath with their idols, and ſtrange vanities?

20 The harveſt is paſt, the ſummer is ended: and we are not ſaved.

21 For the affliction of the daughter of my people I am afflicted, and made ſorrowful, aſtoniſhment hath taken hold on me.

22 Is there no balm in Galaad? or is there no phyſician there? Why then is not the wound of the daughter of my people cloſed?

CHAP.

CHAP. IX.

The prophet laments the miſeries of his people: and their ſins, which are the cauſe of them. He exhorts them to repentance.

WHO will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the ſlain of the daughter of my people.

2 Who will give me in the wilderneſs a lodging-place of way-faring men, and I will leave my people, and depart from them? becauſe they are all adulterers, an aſſembly of tranſgreſſors.

3 And they have bent their tongue, as a bow, for lies, and not for truth: they have ſtrengthened themſelves upon the earth, for they have proceeded from evil to evil, and me they have not known, ſaith the Lord.

4 Let every man take heed of his neighbour, and let him not truſt in any brother of his: for every brother will utterly ſupplant, and every friend will walk deceitfully.

5 And a man ſhall mock his brother, and they will not ſpeak the truth: for they have taught their tongue to ſpeak lies: they have laboured to commit iniquity.

6 Thy habitation is in the midſt of deceit: through deceit they have refuſed to know me, ſaith the Lord.

7 Therefore thus ſaith the Lord of hoſts: Behold I will melt *them*, and try them: for what elſe ſhall I do before the daughter of my people?

8 Their tongue is a piercing arrow, it hath ſpoken deceit: with his mouth one ſpeaketh peace with his friend, and ſecretly he lieth in wait for him.

9 Shall I not viſit *them* for theſe things, ſaith the Lord? or ſhall not my ſoul be revenged on ſuch a nation?

10 For the mountains I will take up weeping and lamentation, and for the beautiful places of the deſart, mourning: becauſe they are burnt up, for that there is not a man that paſſeth through them: and they have not heard the voice of the owner: from the fowl of the air to the beaſts they are gone away and departed.

11 And I will make Jeruſalem to be heaps of ſand, and dens of dragons: and I will make the cities of Juda deſolate, for want of an inhabitant.

12 Who is the wiſe man, that may underſtand this, and to whom the word of the mouth of the Lord may come that he may declare this, why the land hath periſhed,

perished, and is burnt up like a wilderneſs, which none paſſeth through?

13 And the Lord ſaid: Becauſe they have forſaken my law, which I gave them, and have not heard my voice, and have not walked in it.

14 But they have gone after the perverſeneſs of their own heart, and after Baalim, which their fathers taught them.

15 Therefore thus ſaith the Lord of hoſts the God of Iſrael: Behold I will feed this people with wormwood, and give them water of gall to drink.

16 And I will ſcatter them among the nations, which they and their fathers have not known: and I will ſend the ſword after them, till they be conſumed.

17 Thus ſaith the Lord of hoſts the God of Iſrael: Conſider ye, and call for the mourning women, and let them come: and ſend to them that are wiſe women, and let them make haſte:

18 Let them haſten and take up a lamentation for us: let our eyes ſhed tears, and our eye-lids run down with waters.

19 For a voice of wailing is heard out of Sion: How are we waſted and greatly confounded? becauſe we have left the land, becauſe our dwellings are caſt down.

20 Hear therefore, ye women, the word of the Lord: and let your ears receive the word of his mouth: and teach your daughters wailing: and every one her neighbour mourning:

21 For death is come up through our windows, it is entered into our houſes, to deſtroy the children from without, the young men from the ſtreets.

22 Speak: Thus ſaith the Lord: even the carcaſe of man ſhall fall as dung upon the face of the country, and as graſs behind the back of the mower, and there is none to gather it.

23 Thus ſaith the Lord: Let not the wiſe man glory in his wiſdom, and let not the ſtrong man glory in his ſtrength, and let not the rich man glory in his riches:

24 But let him that glorieth glory in this, that he underſtandeth and knoweth me, for I am the Lord that exerciſe mercy, and judgment, and juſtice in the earth: for theſe things pleaſe me, ſaith the Lord.

25 Behold, the days come, ſaith the Lord, and I will viſit upon every one that hath the foreſkin circumciſed,

26 Upon

26 Upon Egypt, and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon all that have their hair polled round, that dwell in the desart: for all the nations are uncircumcised in the flesh, but all the house of Israel are uncircumcised in the heart.

CHAP. X.

Neither stars nor idols are to be feared, but the great creator of all things. The chastisement of Jerusalem for her sins.

HEAR ye the word, which the Lord hath spoken concerning you, O house of Israel.

2 Thus saith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the signs of heaven, which the heathens fear:

3 For the laws of people are vain: for the work of the hand of the workman hath cut a tree out of the forest with an ax.

4 He hath decked it with silver and gold: he hath put it together with nails and hammers, that it may not fall asunder.

5 They are framed after the likeness of a palm-tree, and shall not speak: they must be carried to be removed, because they cannot go. Therefore fear them not, for they can neither do evil nor good.

6 There is none like to thee, O Lord: thou art great, and great is thy name in might.

7 Who shall not fear thee, O king of nations? for thine is the glory: among all the wise men of the nations, and in all their kingdoms there is none like unto thee.

8 They shall be all proved together to be senseless and foolish: a stock is the doctrine of their vanity.

9 Silver spread into plates is brought from Tharsis, and gold from Ophaz: the work of the artificer, and of the hand of the copper-smith: violet and purple is their clothing: all these things are the work of artificers.

10 But the Lord is the true God: he is the living God, and the everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his threatning.

11 Thus then shall you say to them: The gods that have not made heaven and earth, let them perish from the earth, and from among these things, that are under heaven.

12 He that maketh the earth by his power, that prepareth the world by his wisdom, and stretcheth out the heavens by his discretion.

13 At his voice he giveth a multitude of waters in the heaven, and lifteth up the clouds from the ends of the earth:

earth: he maketh lightnings for rain, and bringeth forth the wind out of his treaſures.

14 Every man is become fooliſh by his knowledge, every artiſt by confounded in his graven *idol*: for what he hath caſt is falſe, and there is no breath in them.

15 They are vain things, and a ridiculous work: by the time of their viſitation they ſhall periſh.

16 The portion of Jacob is not like theſe: for he is the former of all things: and Iſrael is the rod of his inheritance: the Lord of hoſts is his name.

17 Gather up thy ſhame out of the land, thou that dwelleſt in a ſiege.

18 For thus ſaith the Lord: Behold I will caſt away far off the inhabitants of the land at this time: and I will afflict them, ſo that they may be found.

19 Wo is me for my deſtruction, my wound is very grievous. But I ſaid: Truly this is my own evil, and I will bear it.

20 My tabernacle is laid waſte, all my cords are broken: my children are gone out from me, and they are not: there is none to ſtretch forth my tent any more, and to ſet up my curtains.

21 Becauſe the paſtors have done fooliſhly, and have not ſought the Lord: therefore have they not underſtood, and all their ſtock is ſcattered.

22 Behold the ſound of a noiſe cometh, a great commotion out of the north country: to make the cities of Juda a deſart, and a dwelling for dragons.

23 I know, O Lord, that (*a*) the way of a man is not his: neither is it in a man to walk, and to direct his ſteps.

24 Correct me, O Lord, but yet with judgment: and not in thy fury, leſt thou bring me to nothing.

25 Pour out thy indignation upon the nations, that have nor known thee, and upon the provinces, that have not called upon thy name: becauſe they have eaten up Jacob, and devoured him, and conſumed him, and have deſtroyed his glory.

Chap. X. (*a*) Ver. 23. *The way of a man is not his.* The meaning is, that notwithſtanding man's free will, yet he can do no good without God's help, nor evil without his permiſſion. So that, in the preſent caſe, all the evils, which Nabuchodonoſor was about to bring upon Jeruſalem, could not have come but by the will of God.

CHAP.

CHAP. XI.

The prophet proclaims the covenant of God: and denounces evils to the obstinate transgressors of it. The conspiracy of the Jews against him, a figure of their conspiracy against Christ.

THE word that came from the Lord to Jeremias, saying:

2 Hear ye the words of this covenant, and speak to the men of Juda, and to the inhabitants of Jerusalem,

3 And thou shalt say to them: Thus saith the Lord the God of Israel: Cursed is the man that shall not hearken to the words of this covenant,

4 Which I commanded your fathers, in the day that I brought them out of the land of Egypt, from the iron furnace, saying: Hear ye my voice, and do all things, that I command you: and you shall be my people, and I will be your God:

5 That I may accomplish the oath, which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered, and said: Amen, O Lord.

6 And the Lord said to me: Proclaim aloud all these words in the cities of Juda, and in the streets of Jerusalem, saying: Hear ye the words of this covenant, and do them:

7 For protesting I conjured your fathers, in the day that I brought them out of the land of Egypt even to this day: rising early I conjured them, and said: Hearken ye to my voice:

8 And they obeyed not, nor inclined their ear: but walked every one in the perverseness of his own wicked heart: and I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

9 And the Lord said to me: A conspiracy is found among the men of Juda, and among the inhabitants of Jerusalem.

10 They are returned to the former iniquities of their fathers, who refused to hear my words: so these likewise have gone after strange gods, to serve them: the house of Israel, and the house of Juda have made void my covenant, which I made with their fathers.

11 Wherefore thus saith the Lord: Behold I will bring in evils upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them.

12 And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods, to whom they offer sacrifice, and they shall not save

them in the time of their affliction.

13 For according to the number of thy cities were thy gods, O Juda: and according to the number of the ſtreets of Jeruſalem thou haſt ſet up altars of confuſion, altars to offer ſacrifice to Baalim.

14 Therefore do not thou pray for this people, and do not take up praiſe and prayer for them: for I will not hear them in the time of their cry to me, in the time of their affliction.

15 What is the meaning that my beloved hath wrought much wickedneſs in my houſe? ſhall the holy fleſh take away from thee thy crimes, in which thou haſt boaſted?

16 The Lord called thy name, a plentiful olive-tree, fair, fruitful, and beautiful: at the noiſe of a word, a great fire was kindled in it, and the branches thereof are burnt.

17 And the Lord of hoſts that planted thee, hath pronounced evil againſt thee: for the evils of the houſe of Iſrael, and of the houſe of Juda, which they have done to themſelves, to provoke me, offering ſacrifice to Baalim.

18 But thou, O Lord, haſt ſhewed me, and I have known: then thou ſhewedſt me their doings.

19 And I *was* as a meek lamb, that is carried to be a victim: and I knew not that they had deviſed counſels againſt me, ſaying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more.

20 But thou, O Lord of (*a*) Sabaoth, who judgeſt juſtly, and triеſt the reins and the hearts, let me ſee (*b*) thy revenge on them: for to thee have I revealed my cauſe.

21 Therefore thus ſaith the Lord to the men of Anathoth, who ſeek thy life, and ſay: Thou ſhalt not propheſy in the name of the Lord, and thou ſhalt not die in our hands.

22 Therefore thus ſaith the Lord of hoſts: Behold I will viſit upon them: their young men ſhall die by the ſword, their ſons and their daughters ſhall die by famine.

23 And there ſhall be no remains of them: for I will bring in evil upon the men of Anathoth, the year of their viſitation.

Chap. XI. (*a*) Ver. 20. *Sabaoth.* That is, of hoſts or armies, a name frequently given to God in the ſcriptures.

(*b*) Ibidem. *Thy revenge.* This was rather a prediction of what was to happen, with an approbation of the divine juſtice; than an imprecation.

CHAP.

CHAP. XII.

The prosperity of the wicked shall be but for a short time. The desolation of the Jews for their sins. Their return from their captivity.

THOU indeed, O Lord, art just, if I plead with thee, but yet I will speak what is just to thee: Why doth the way of the wicked prosper: why is it well with all them that transgress, and do wickedly?

2 Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth, and far from their reins.

3 And thou, O Lord, hast known me, thou hast seen me, and proved my heart with thee: gather them together as sheep for a sacrifice, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herb of every field wither for the wickedness of them that dwell therein? The beasts and the birds are consumed: because they have said: He shall not see our last end.

5 If thou hast been wearied with running with footmen, how canst thou contend with horses? and if thou hast been secure in a land of peace, what wilt thou do in the swelling of the Jordan?

6 For even thy brethren, and the house of thy father, even they have fought against thee, and have cried after thee with full voice: believe them not when they speak good things to thee.

7 I have forsaken my house, I have left my inheritance: I have given my dear soul into the hand of her enemies.

8 My inheritance is become to me as a lion in the wood: it hath cried out against me, therefore have I hated it.

9 Is my inheritance to me as a speckled bird? is it as a bird dyed throughout? come ye, assemble yourselves, all ye beasts of the earth, make haste to devour.

10 Many pastors have destroyed my vineyard, they have troden my portion under foot: they have changed my delightful portion into a desolate wilderness.

11 They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate: because there is none that considereth in the heart.

12 The spoilers are come upon all the ways of the wilderness, for the sword of the Lord shall devour from one end of the land to the other end thereof: there is no peace for all flesh.

13 They have sown wheat, and reaped thorns: they have

received an inheritance, and it ſhall not profit them: you ſhall be aſhamed of your fruits, becauſe of the fierce wrath of the Lord.

14 Thus ſaith the Lord againſt all my wicked neighbours, that touch the inheritance that I have ſhared out to my people Iſrael: Behold I will pluck them out of their land, and I will pluck the houſe of Juda out of the midſt of them.

15 And when I ſhall have plucked them out, I will return, and have mercy on them: and I will bring them back, every man to his inheritance, and every man into his land.

16 And it ſhall come to paſs, if they will be taught, and will learn the ways of my people, to ſwear by my name, The Lord liveth, as they have taught my people to ſwear by Baal: that they ſhall be built up in the midſt of my people.

17 But if they will not hear, I will utterly pluck out and deſtroy that nation, ſaith the Lord.

CHAP. XIII.

Under the figure of a linen girdle is foretold the deſtruction of the Jews. Their obſtinacy in ſin brings all miſeries upon them.

THUS ſaith the Lord to me: Go, and get thee a linen girdle, and thou ſhalt put it about thy loins, and ſhall not put it into water.

2 And I got a girdle according to the word of the Lord, and put it about my loins.

3 And the word of the Lord came to me the ſecond time, ſaying:

4 Take the girdle, which thou haſt got, which is about thy loins, and ariſe, go to the Euphrates, and hide it there in a hole of the rock.

5 And I went, and hid it by the Euphrates, as the Lord had commanded me.

6 And it came to paſs after many days, that the Lord ſaid to me: Ariſe, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.

7 And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it: and behold the girdle was rotten, ſo that it was fit for no uſe.

8 And the word of the Lord came to me, ſaying:

9 Thus ſaith the Lord: After this manner will I make the pride of Juda, and the great pride of Jeruſalem to rot.

10 This wicked people, that will not hear my words, and that walk in the perverſeneſs of their heart, and have gone after ſtrange gods to ſerve them, and to adore them: and

and they ſhall be as this girdle, which is fit for no uſe.

11 For as the girdle ſticketh cloſe to the loins of a man, ſo have I brought cloſe to me all the houſe of Iſrael, and all the houſe of Juda, ſaith the Lord: that they might be my people, and for a name, and for a praiſe, and for a glory: but they would not hear.

12 Thou ſhalt ſpeak therefore to them this word: Thus ſaith the Lord the God of Iſrael: Every bottle ſhall be filled with wine. And they ſhall ſay to thee: Do we not know that every bottle ſhall be filled with wine?

13 And thou ſhalt ſay to them: Thus ſaith the Lord: Behold I will fill all the inhabitants of this land, and the kings of the race of David that ſit upon his throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem, with drunkenneſs.

14 And I will ſcatter them every man from his brother, and fathers and ſons in like manner, ſaith the Lord: I will not ſpare, and I will not pardon: nor will I have mercy, but deſtroy them.

15 Hear ye, and give ear. Be not proud, for the Lord hath ſpoken.

16 Give ye glory to the Lord your God, before it be dark, and before your feet ſtumble upon the dark mountains: *when* you ſhall look for light, and he will turn it into the ſhadow of death, and into obſcurity.

17 But if you will not hear this, my ſoul ſhall weep in ſecret for *your* pride: weeping it ſhall weep, and my eyes ſhall run down with tears, becauſe the flock of the Lord is carried away captive.

18 Say to the king, and to the queen: Humble yourſelves, ſit down: for the crown of your glory is come down from your head.

19 The cities of the ſouth are ſhut up, and there is none to open them: all Juda is carried away captive with an entire captivity.

20 Lift up your eyes, and ſee, you that come from the north: where is the flock that is given thee, thy beautiful cattle?

21 What wilt thou ſay when he ſhall viſit thee? for thou haſt taught them againſt thee, and inſtructed *them* againſt thy own head: ſhall not ſorrows lay hold on thee, as a woman in labour?

22 And if thou ſhalt ſay in thy heart: Why are theſe things come upon me? For the greatneſs of thy iniquity, thy nakedneſs is diſcovered, the ſoles of thy feet are defiled.

23 If the Ethiopian can change his ſkin, or the leopard his ſpots: you alſo may do

well, when you have learned evil.

24 And I will ſcatter them as ſtubble, which is carried away by the wind in the deſart.

25 This *is* thy lot, and the portion of thy meaſure from me, ſaith the Lord, becauſe thou haſt forgotten me, and haſt truſted in falſhood.

26 Wherefore I have alſo bared thy thighs againſt thy face, and thy ſhame hath appeared,

27 I have ſeen thy adulteries, and thy neighing, the wickedneſs of thy fornication: and thy abominations, upon the hills in the field. Wo to thee, Jeruſalem, wilt thou not be made clean after me: how long yet?

CHAP. XIV.

A grievous famine: and the prophet's prayer on that occaſion. Evils denounced to falſe prophets. The prophet mourns for his people.

THE word of the Lord that came to Jeremias concerning the words of the drought.

2 Judea hath mourned, and the gates thereof are fallen, and are become obſcure on the ground, and the cry of Jeruſalem is gone up.

3 The great ones ſent their inferiors to the water: they came to draw, they found no water, they carried back their veſſels empty: they were confounded and afflicted, and covered their heads.

4 For the deſtruction of the land, becauſe there came no rain upon the earth, the huſbandmen were confounded, they covered their heads.

5 Yea the hind alſo brought forth in the field, and left it: becauſe there was no graſs.

6 And the wild aſſes ſtood upon the rocks, they ſnuffed up the wind like dragons, their eyes failed, becauſe there was no graſs.

7 If our iniquities have teſtified againſt us, O Lord, do thou it for thy name's ſake, for our rebellions are many, we have ſinned againſt thee.

8 O expectation of Iſrael, the Saviour thereof in time of trouble: why wilt thou be as a ſtranger in the land, and as a way-faring man turning in to lodge?

9 Why wilt thou be as a wandering man, as a mighty man that cannot ſave? but thou, O Lord, art among us, and thy name is called upon us, forſake us not.

10 Thus ſaith the Lord to this people, that have loved to move their feet, and have not reſted, and have not pleaſed the Lord: He will now remember their iniquities, and viſit their ſins.

11 And the Lord ſaid to me: Pray not for this people for *their* good.

12 When

12 When they faſt I will not hear their prayers: and if they offer holocauſts and victims, I will not receive them: for I will conſume them by the ſword, and by famine, and by the peſtilence.

13 And I ſaid: Ah, ah, ah, O Lord God, the prophets ſay to them: You ſhall not ſee the ſword, and there ſhall be no famine among you, but he will give you true peace in this place.

14 And the Lord ſaid to me: The prophets propheſy falſly in my name: I ſent them not, neither have I commanded them, nor have I ſpoken to them: they propheſy unto you a lying viſion, and divination and deceit, and the ſeduction of their own heart.

15 Therefore thus ſaith the Lord concerning the prophets that propheſy in my name, whom I did not ſend, that ſay: Sword, and famine ſhall not be in this land: By ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom they propheſy, ſhall be caſt out in the ſtreets of Jeruſalem becauſe of the famine and the ſword, and there ſhall be none to bury them: they and their wives, their ſons and their daughters, and I will pour out their own wickedneſs upon them.

17 And thou ſhalt ſpeak this word to them: Let my eyes run down with tears night and day, and let them not ceaſe, becauſe the virgin daughter of my people is afflicted with a great affliction, with an exceeding grievous evil.

18 If I go forth into the fields, behold the ſlain with the ſword: and if I enter into the city, behold them that are conſumed with famine. The prophet alſo and the prieſt are gone into a land which they knew not.

19 Haſt thou utterly caſt away Juda, or hath thy ſoul abhorred Sion? why then haſt thou ſtruck us, ſo that there is no healing for us? we have looked for peace, and there is no good: and for the time of healing, and behold trouble.

20 We acknowledge, O Lord, our wickedneſs, the iniquities of our fathers, becauſe we have ſinned againſt thee.

21 Give us not to be a reproach, for thy name's ſake, and do not diſgrace in us the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the graven things of the Gentiles that can ſend rain? or can the heavens give ſhowers? art not thou the Lord our God, whom we have looked for? for thou haſt made all theſe things.

CHAP.

CHAP. XV.

God is determined to puniſh the Jews for their ſins. The prophet's complaint, and God's promiſe to him.

AND the Lord ſaid to me: If Moſes and Samuel ſhall ſtand before me, my ſoul is not towards this people: caſt them out from my ſight, and let them go forth.

2 And if they ſhall ſay unto thee: Whither ſhall we go forth? thou ſhalt ſay to them: Thus ſaith the Lord: Such as are for death, to death: and ſuch as *are* for the ſword, to the ſword: and ſuch as *are* for famine, to famine: and ſuch as *are* for captivity, to captivity.

3 And I will viſit them with four kinds, ſaith the Lord: The ſword to kill, and the dogs to tear, and the fowls of the air, and the beaſts of the earth to devour and to deſtroy.

4 And I will give them up to the rage of all the kingdoms of the earth: becauſe of Manaſſes the ſon of Ezechias the king of Juda, for all that he did in Jeruſalem.

5 For who ſhall have pity on thee, O Jeruſalem? or who ſhall bemoan thee? or who ſhall go to pray for thy peace?

6 Thou haſt forſaken me, ſaith the Lord, thou art gone backward: and I will ſtretch out my hand againſt thee, and I will deſtroy thee: I am weary of intreating thee.

7 And I will ſcatter them with a fan in the gates of the land: I have killed and deſtroyed my people, and yet they are not returned from their ways.

8 Their widows are multiplied unto me above the ſand of the ſea: I have brought upon them againſt the mother of the young man a ſpoiler at noon-day: I have caſt a terror on a ſudden upon the cities.

9 She that hath borne ſeven is become weak, her ſoul hath fainted away: her ſun is gone down, while it was yet day: ſhe is confounded, and aſhamed: and the reſidue of them I will give up to the ſword in the ſight of their enemies, ſaith the Lord.

10 Wo is me, my mother: why haſt thou borne me a man of ſtrife, a man of contention to all the earth? I have not lent on uſury, neither hath any man lent to me on uſury, *yet* all curſe me.

11 The Lord ſaith *to me:* Aſſuredly it ſhall be well with thy remnant, aſſuredly I ſhall help thee in the time of affliction, and in the time of

of tribulation againſt the enemy.

12 (*a*) Shall iron be allied with the iron from the north, and the braſs?

13 Thy riches and thy treaſures I will give to the ſpoil for nothing becauſe of all thy ſins, even in all thy borders.

14 And I will bring thy enemies out of a land which thou knoweſt not: for a fire is kindled in my rage, it ſhall burn upon you.

15 O Lord, thou knoweſt, remember me, and viſit me, and defend me from them that perſecute me: do not defend me (*b*) in thy patience, know that for thy ſake I have ſuffered reproach.

16 Thy words were found, and I did eat them, and thy word was to me a joy and gladneſs of my heart: for thy name is called upon me, O Lord God of hoſts.

17 I ſat not in the aſſembly of jeſters, nor did I make a boaſt of the preſence of thy hand: I ſat alone, becauſe thou haſt filled me with threats.

18 Why is my ſorrow become perpetual, and my wound deſperate ſo as to refuſe to be healed? it is become to me as the falſhood of deceitful waters that cannot be truſted.

19 Therefore thus ſaith the Lord: If thou wilt be converted, I will convert thee, and thou ſhalt ſtand before my face: and if thou wilt ſeparate the precious from the vile, thou ſhalt be as my mouth: they ſhall be turned to thee, and thou ſhalt not be turned to them.

20 And I will make thee to this people as a ſtrong wall of braſs: and they ſhall fight againſt thee, and ſhall not prevail: for I am with thee to ſave thee, and to deliver thee, ſaith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the mighty.

Chap. XVI. (*a*) Ver. 12. *Shall iron be allied, &c.* Shall the *iron*, that is, the ſtrength of Judea, ſtand againſt the ſtronger iron of the north, that is, of Babylon; or enter into an alliance upon equal footing with it? no certainly: but it muſt be broken by it.

(*b*) Ver. 15. *In thy patience.* That is, let not thy patience and long-ſuffering, which thou uſeſt towards ſinners, keep thee from making haſte to my aſſiſtance.

CHAP. XVI.

The prophet is forbid to marry. The Jews ſhall be utterly ruined for their idolatry: but ſhall at length be releaſed from their captivity, and the Gentiles ſhall be converted.

AND the word of the Lord came to me, ſaying:

2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons, and daughters in this place.

3 For thus ſaith the Lord concerning the ſons and daughters, that are born in this place, and concerning their mothers, that bore them: and concerning their fathers, of whom they were born in this land:

4 They ſhall die by the death of grievous illneſſes: they ſhall not be lamented, and they ſhall not be buried, they ſhall be as dung upon the face of the earth: and they ſhall be conſumed with the ſword, and with famine: and their carcaſes ſhall be meat for the fowls of the air, and for the beaſts of the earth.

5 For thus ſaith the Lord: Enter not into the houſe of feaſting, neither go thou to mourn, nor to comfort them: becauſe I have taken away my peace from this people, ſaith the Lord, *even* my kindneſs and tender mercies.

6 Both the great and the little ſhall die in this land: they ſhall not be buried nor lamented, and men ſhall not cut themſelves, nor make themſelves bald for them.

7 And they ſhall not break bread among them to him that mourneth, to comfort him for the dead: neither ſhall they give them to drink of the cup, to comfort them for their father and mother.

8 And do not thou go into the houſe of feaſting, to ſit with them, and to eat and drink:

9 For thus ſaith the Lord of hoſts, the God of Iſrael: Behold I will take away out of this place in your ſight, and in your days the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.

10 And when thou ſhalt tell this people all theſe words, and they ſhall ſay to thee: Wherefore hath the Lord pronounced againſt us all this great evil? what is our iniquity? and what is our ſin, that we have ſinned againſt the Lord our God?

11 Thou ſhalt ſay to them: Becauſe your fathers forſook me, ſaith the Lord: and went after ſtrange gods, and ſerved them, and adored them: and they forſook me, and kept not my law.

12 And

12 And you also have done worse than your fathers: for behold every one of you walketh after the perverseness of his evil heart, so as not to hearken to me.

13 So I will cast you forth out of this land, into a land which you know not, nor your fathers: and there you shall serve strange gods day and night, which shall not give you any rest.

14 Therefore behold the days come, saith the Lord, when it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the land of Egypt,

15 But, The Lord liveth, that brought the children of Israel out of the land of the north, and out of all the lands to which I cast them out: and I will bring them again into their land, which I gave to their fathers.

16 Behold I will send many fishers, saith the Lord, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For my eyes *are* upon all their ways: they are not hid from my face, and their iniquity hath not been hid from my eyes.

18 And I will repay first their double iniquities, and their sins; because they have defiled my land with the carcases of their idols, and they have filled my inheritance with their abominations.

19 O Lord, my might, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore behold I will this once cause them to know, I will shew them my hand, and my power: and they shall know that my name *is* the Lord.

CHAP. XVII.

For their obstinacy in sin the Jews shall be led captive. He is cursed that trusteth in flesh: God alone searcheth the heart, giving to every one as he deserves. The prophet prayeth to be delivered from his enemies: and preacheth up the observance of the sabbath.

THE sin of Juda is written with a pen of iron, with the point of a diamond, *it is* graven upon the table of their heart, and upon the horns of their altars.

2 When

2 When their children ſhall remember their altars, and their groves, and their green trees upon the high mountains,

3 Sacrificing in the field: I will give thy ſtrength, and all thy treaſures to the ſpoil, *and* thy high places for ſin in all thy borders.

4 And thou ſhalt be left ſtript of thy inheritance, which I gave thee: and I will make thee ſerve thy enemies in a land which thou knoweſt not: becauſe thou haſt kindled a fire in my wrath, it ſhall burn for ever.

5 Thus ſaith the Lord: Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord.

6 For he ſhall be like (*a*) tamarick in the deſart, and he ſhall not ſee when good ſhall come: but he ſhall dwell in drineſs in the deſart, in a ſalt land, and not inhabited.

7 Bleſſed be the man that truſteth in the Lord, and the Lord ſhall be his confidence.

8 And he ſhall be as a tree that is planted by the waters, that ſpreadeth out its roots towards moiſture: and it ſhall not fear when the heat cometh. And the leaf thereof ſhall be green, and in the time of drought it ſhall not be ſollicitous, neither ſhall it ceaſe at any time to bring forth fruit.

9 The heart is perverſe above all things, and unſearchable, who can know it?

10 I *am* the Lord that ſearch the heart, and prove the reins: who give to every one according to his way, and according to the fruit of his devices.

11 *As* the partridge hath hatched *eggs* which ſhe did not lay: *ſo is* he that hath gathered riches, and not by right: in the midſt of his days he ſhall leave them, and in his latter end he ſhall be a fool.

12 A high and glorious throne from the beginning *is* the place of our ſanctification:

13 O Lord, the hope of Iſrael: all that forſake thee ſhall be confounded: they that depart from thee, ſhall be written in the earth: becauſe they have forſaken the Lord the vein of living waters.

14 Heal me, O Lord, and I ſhall be healed: ſave me, and I ſhall be ſaved: for thou art my praiſe.

15 Behold they ſay to me: Where is the word of the Lord? let it come.

16 And I am not troubled, following thee for my paſtor, and I have not deſired the

Chap. XVII. (*a*) Ver. 6. *Tamarick.* A barren ſhrub that grows in the drieſt parts of the wilderneſs.

day

day of man, thou knoweſt *it*. That which went out of my lips, hath been right in thy ſight.

17 Be not thou a terror unto me, thou art my hope in the day of affliction.

18 (*b*) Let them be confounded that perſecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double deſtruction, deſtroy them.

19 Thus ſaith the Lord to me: Go, and ſtand in the gate of the children of the people, by which the kings of Juda come in, and go out, and in all the gates of Jeruſalem:

20 And thou ſhalt ſay to them: Hear the word of the Lord, ye kings of Juda, and all Juda, and all the inhabitants of Jeruſalem, that enter in by theſe gates.

21 Thus ſaith the Lord: Take heed to your ſouls, and carry no burdens on the ſabbath-day: and bring them not in by the gates of Jeruſalem.

22 And do not bring burdens out of your houſes on the ſabbath-day, neither do ye any work: ſanctify the ſabbath-day, as I commanded your fathers.

23 But they did not hear, nor inclined their ear: but hardened their neck, that they might not hear me, and might not receive inſtruction.

24 And it ſhall come to paſs: if you will hearken to me, ſaith the Lord, to bring in no burdens by the gates of this city on the ſabbath-day: and if you will ſanctify the ſabbath-day, to do no work therein:

25 Then ſhall there enter in by the gates of this city kings and princes, ſitting upon the throne of David, and riding in chariots and on horſes, they and their princes, the men of Juda, and the inhabitants of Jeruſalem: and this city ſhall be inhabited for ever.

26 And they ſhall come from the cities of Juda, and from the places round about Jeruſalem, and from the land of Benjamin, and from the plains, and from the mountains, and from the ſouth, bringing holocauſts, and victims, and ſacrifices, and frankincenſe, and they ſhall bring

(*b*) Ver. 18. *Let them be confounded, &c.* Such expreſſions as theſe in the writings of the prophets, are not to be underſtood as imprecations proceeding from malice or deſire of revenge; but as prophetick predictions of evils that were about to fall upon impenitent ſinners, and approbations of the ways of divine juſtice.

in an offering into the houſe of the Lord.

27 But if you will not hearken to me, to ſanctify the ſabbath-day, and not to carry burdens, and not to bring them in by the gates of Jeruſalem on the ſabbath-day: I will kindle a fire in the gates thereof, and it ſhall devour the houſes of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

As clay in the hand of the potter, ſo is Iſrael in God's hand. He pardoneth penitents, and puniſheth the obſtinate. They conſpire againſt Jeremias, for which he denounceth to them the miſeries that hang over them.

THE word that came to Jeremias from the Lord, ſaying:

2 Ariſe and go down into the potter's houſe, and there thou ſhalt hear my words.

3 And I went down into the potter's houſe, and behold he was doing a work on the wheel.

4 And the veſſel was broken which he was making of clay with his hands: and turning he made another veſſel, as it ſeemed good in his eyes to make it.

5 Then the word of the Lord came to me, ſaying:

6 Cannot I do with you, as this potter, O houſe of Iſrael, ſaith the Lord? behold as clay *is* in the hand of the potter, ſo are you in my hand, O houſe of Iſrael.

7 I will ſuddenly ſpeak againſt a nation, and againſt a kingdom, to root out, and to pull down, and to deſtroy it.

8 If that nation againſt which I have ſpoken, ſhall repent of their evil, I alſo will repent of the evil, that I have thought to do to them.

9 And I will ſuddenly ſpeak of a nation and of a kingdom, to build up and plant it.

10 If it ſhall do evil in my ſight, that it obey not my voice: I will repent of the good that I have ſpoken to do unto it.

11 Now therefore tell the men of Juda, and the inhabitants of Jeruſalem, ſaying: Thus ſaith the Lord: Behold I frame evil againſt you, and deviſe a device againſt you: let every man of you return from his evil way, and make ye your ways and your doings good.

12 And they ſaid: We have no hopes: for we will go after our own thoughts, and we will do every one according to the perverſeneſs of his evil heart.

13 Therefore thus ſaith the Lord: Aſk among the nations: Who hath heard ſuch horrible things, as the virgin of Iſrael hath done to exceſs?

14 Shall the ſnow of Libanus fail from the rock of the field

field? or can the cold waters that guſh out and run down, be taken away?

15 Becauſe my people have forgotten me, ſacrificing in vain, and ſtumbling in their ways, in ancient paths, to walk by them in a way not troden:

16 That their land might be given up to deſolation, and to a perpetual hiſſing: every one that ſhall paſs by it, ſhall be aſtoniſhed, and wagg his head.

17 As a burning wind will I ſcatter them before the enemy: I will ſhew them the back, and not the face in the day of their deſtruction.

18 And they ſaid: Come, and let us invent devices againſt Jeremias: for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet: come, and let us ſtrike him with the tongue, and let us give no heed to all his words.

19 Give heed to me, O Lord, and hear the voice of my adverſaries.

20 Shall evil be rendered for good, becauſe they have digged a pit for my ſoul? (*a*) Remember that I have ſtood in thy ſight, to ſpeak good for them, and to turn away thy indignation from them.

21 Therefore deliver up their children to famine, and bring them into the hands of the ſword: let their wives be bereaved of children, and widows: and let the huſbands be ſlain by death: let their young men be ſtabbed with the ſword in battle.

22 Let a cry be heard out of their houſes: for thou ſhalt bring the robber upon them ſuddenly: becauſe they have digged a pit to take me, and have hid ſnares for my feet.

23 But thou, O Lord, knoweſt all their counſel againſt me unto death: forgive not their iniquity, and let not their ſin be blotted out from thy ſight: let them be overthrown before thy eyes, in the time of thy wrath do thou deſtroy them.

CHAP. XIX.

Under the type of breaking a potter's veſſel, the prophet foreſheweth the deſolation of the Jews for their ſins.

THUS ſaith the Lord: Go, and take a potter's earthen bottle, *and take* of the ancients of the people, and of the ancients of the prieſts:

2 And go forth into the

Chap. XVIII. (*a*) Ver. 20. *Remember*, &c. This is ſpoken in the perſon of Chriſt, perſecuted by the Jews, and prophetically denouncing the evils that ſhould fall upon them in puniſhment of their crimes.

valley of the ſon of Ennom, which is by the entry of the earthen gate: and there thou ſhalt proclaim the words, that I ſhall tell thee.

3 And thou ſhalt ſay: Hear the word of the Lord, O ye kings of Juda, and ye inhabitants of Jeruſalem: Thus ſaith the Lord of hoſts, the God of Iſrael: Behold I will bring an affliction upon this place: ſo that whoſoever ſhall hear it, his ears ſhall tingle:

4 Becauſe they have forſaken me, and have profaned this place: and have ſacrificed therein to ſtrange gods, whom neither they, nor their fathers knew, nor the kings of Juda: and they have filled this place with the blood of innocents.

5 And they have built *here* high places of Baalim, to burn their children with fire for a holocauſt to Baalim: which I did not command, nor ſpeak of, neither did it once come into my mind.

6 Therefore behold the days come, ſaith the Lord, that this place ſhall no more be called Topheth, nor the valley of the ſon of Ennom, but the valley of ſlaughter.

7 And I will deſeat the counſel of Juda and of Jeruſalem in this place: and I will deſtroy them with the ſword in the ſight of their enemies, and by the hands of them that ſeek their lives: and I will give their carcaſſes to be meat for the fowls of the air, and for the beaſts of the earth.

8 And I will make this city an aſtoniſhment, and a hiſſing: every one that ſhall paſs by it, ſhall be aſtoniſhed, and ſhall hiſs becauſe of all the plagues thereof.

9 And I will feed them with the fleſh of their ſons, and with the fleſh of their daughters: and they ſhall eat every one the fleſh of his friend in the ſiege, and in the diſtreſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them.

10 And thou ſhalt break the bottle in the ſight of the men, that ſhall go with thee.

11 And thou ſhalt ſay to them: Thus ſaith the Lord of hoſts: Even ſo will I break this people, and this city, as the potter's veſſel is broken, which cannot be made whole again: and they ſhall be buried in Topheth, becauſe there is no other place to bury in.

12 Thus will I do to this place, ſaith the Lord, and to the inhabitants thereof: and I will make this city as Topheth.

13 And the houſes of Jeruſalem, and the houſes of the kings of Juda ſhall be unclean as the place of Topheth: all the houſes, upon whoſe roofs they have ſacrificed to all the hoſt of heaven, and have poured out drink-offerings to ſtrange gods.

14 Then

14 Then Jeremias came from Topheth, whither the Lord had ſent him to propheſy, and he ſtood in the court of the houſe of the Lord, and ſaid to all the people:

15 Thus ſaith the Lord of hoſts, the God of Iſrael: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have ſpoken againſt it: becauſe they have hardened their necks, that they might not hear my words.

CHAP. XX.

The prophet is perſecuted: he denounces captivity to his perſecutors, and bemoans himſelf.

NOW Phaſſur the ſon of Emmer the prieſt, who was appointed chief in the houſe of the Lord, heard Jeremias propheſying theſe words.

2 And Phaſſur ſtruck Jeremias the prophet, and put him in the ſtocks, that were in the upper gate of Benjamin, in the houſe of the Lord.

3 And when it was light the next day, Phaſſur brought Jeremias out of the ſtocks. And Jeremias ſaid to him: The Lord hath not called thy name (*a*) Phaſſur, but fear on every ſide.

4 For thus ſaith the Lord: Behold I will deliver thee up to fear, thee and all thy friends: and they ſhall fall by the ſword of their enemies, and thy eyes ſhall ſee *it*, and I will give all Juda into the hand of the king of Babylon: and he ſhall carry them away to Babylon, and ſhall ſtrike them with the ſword.

5 And I will give all the ſubſtance of this city, and all its labour, and every precious thing thereof, and all the treaſures of the kings of Juda will I give into the hands of their enemies: and they ſhall pillage them, and take them away, and carry them to Babylon,

6 But thou Phaſſur, and all that dwell in thy houſe, ſhall go into captivity, and thou ſhalt go to Babylon, and there thou ſhalt die, and there thou ſhalt be buried, thou and all thy friends, to whom thou haſt propheſied a lie.

7 (*b*) Thou haſt deceived me,

Chap. XX. (*a*) Ver. 3. *Phaſſur.* This name ſignifies *encreaſe* and *principality*: and therefore is here changed to *Magor-Miſſabib*, or *Fear on every ſide*: to denote the evils that ſhould come upon him in puniſhment of his oppoſing the word of God.

(*b*) Ver. 7. *Thou haſt deceived, &c.* The meaning of the

me, O Lord, and I am deceived: thou haſt been ſtronger than I, and thou haſt prevailed: I am become a laughing ſtock all the day, all ſcoff at me.

8 For I am ſpeaking now this long time, crying out *againſt* iniquity, and I often proclaim devaſtation: and the word of the Lord is made a reproach to me, and a deriſion all the day.

9 Then I ſaid: I will not make mention of him, nor ſpeak any more in his name: and there came in my heart as a burning fire, ſhut up in my bones, and I was wearied, not being able to bear it.

10 For I heard the reproaches of many, and terror on every ſide: perſecute him, and let us perſecute him: from all the men, that were my familiars, and continued at my ſide: if by any means he may be deceived, and we may prevail againſt him, and be revenged on him.

11 But the Lord is with me as a ſtrong warrier: therefore they that perſecute me ſhall fall, and ſhall be weak: they ſhall be greatly confounded, becauſe they have not underſtood the everlaſting reproach, which never ſhall be effaced.

12 And thou, O Lord of hoſts, who proveſt the juſt, who ſeeſt the reins and the heart: (*c*) let me ſee, I beſeech thee, thy vengeance on them: for to thee I have laid open my cauſe.

13 Sing ye to the Lord, praiſe the Lord: becauſe he hath delivered the ſoul of the poor out of the hand of the wicked.

14 (*d*) Curſed be the day, wherein I was born: let not the day in which my mother bore me, be bleſſed.

15 Curſed be the man that brought the tidings to my father, ſaying: A man-child is born to thee: and made him greatly rejoice.

16 Let that man be as the cities, which the Lord hath

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prophet, is not to charge God with any untruth: but what he calls *deceiving*, was only the concealing from him, when he accepted of the prophetical commiſſion, the greatneſs of the evils which the execution of that commiſſion was to bring upon him.

(*c*) Ver. 12. *Let me ſee, &c.* This prayer proceeded not from hatred or ill-will, but zeal of juſtice.

(*d*) Ver. 14. *Curſed be the day, &c.* In theſe, and the following words of the prophet, there is a certain figure of ſpeech to expreſs with more energy the greatneſs of the evils to which his birth had expoſed him.

overthrown.

overthrown, and hath not repented: let him hear a cry in the morning, and howling at noon-tide.

17 Who ſlew me not from the womb, that my mother might have been my grave, and her womb an everlaſting conception.

18 Why came I out of the womb, to ſee labour and ſorrow, and that my days ſhould be ſpent in confuſion?

CHAP. XXI.

The prophet's anſwer to the meſſengers of Sedecias, when Jeruſalem was beſieged.

THE word that came to Jeremias from the Lord, when king Sedecias ſent unto him Phaſſur the ſon of Melchias, and Sophonias the ſon of Maaſias the prieſt, ſaying:

2 Enquire of the Lord for us, for Nabuchodonoſor king of Babylon maketh war againſt us: if ſo be the Lord will deal with us according to all his wonderful works, that he may depart from us.

3 And Jeremias ſaid to them: Thus ſhall you ſay to Sedecias:

4 Thus ſaith the Lord, the God of Iſrael: Behold I will turn back the weapons of war that are in your hands, and with which you fight againſt the king of Babylon, and the Chaldeans, that beſiege you round about the walls: and I will gather them together in the midſt of this city.

5 And I myſelf will fight againſt you with an outſtretched hand, and with a ſtrong arm, and in fury, and in indignation, and in great wrath.

6 And I will ſtrike the inhabitants of this city, men and beaſts ſhall die of a great peſtilence.

7 And after this, ſaith the Lord, I will give Sedecias the king of Juda, and his ſervants, and his people, and ſuch as are left in this city from the peſtilence, and the ſword, and the famine, into the hand of Nabuchodonoſor the king of Babylon, and into the hand of their enemies, and into the hand of them that ſeek their life, and he ſhall ſtrike them with the edge of the ſword, and he ſhall not be moved to pity, nor ſpare them, nor ſhew mercy to them.

8 And to this people thou ſhalt ſay: Thus ſaith the Lord: Behold I ſet before you the way of life, and the way of death.

9 He that ſhall abide in this city, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that ſhall go out, and flee over to the Chaldeans, that beſiege you, ſhall live, and

and his life ſhall be to him, as a ſpoil.

10 For I have ſet my face againſt this city for evil, and not for good, ſaith the Lord: it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire.

11 And to the houſe of the king of Juda: Hear ye the word of the Lord;

12 O houſe of David, thus ſaith the Lord: Judge ye judgment in the morning, and deliver him that is oppreſſed by violence out of the hand of the oppreſſor: leſt my indignation go forth like a fire, and be kindled, and there be none to quench it, becauſe of the evil of your ways.

13 Behold I *come* (*a*) to thee that dwelleſt in a valley upon a rock above a plain, ſaith the Lord: and you ſay: Who ſhall ſtrike us? and who ſhall enter into our houſes?

14 But I will viſit upon you according to the fruit of your doings, ſaith the Lord: and I will kindle a fire in the foreſt thereof: and it ſhall devour all things round about it.

CHAP. XXII.

An exhortation both to king and people to return to God. The ſentence of God upon Joachaz, Joakim and Jechonias.

THUS ſaith the Lord: (*a*) Go down to the houſe of the king of Juda, and there thou ſhalt ſpeak this word,

2 And thou ſhalt ſay: Hear the word of the Lord, O king of Juda, that ſitteſt upon the throne of David: thou and thy ſervants, and thy people, who enter in by theſe gates.

3 Thus ſaith the Lord: Execute judgment and juſtice, and deliver him that is oppreſſed out of the hand of the oppreſſor: and afflict not the ſtranger, the fatherleſs and the widow, nor oppreſs them unjuſtly: and ſhed not innocent blood in this place.

4 For if you will do this thing indeed, then ſhall there enter in by the gates of this houſe, kings of the race

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Chap. XXI. (*a*) Ver. 13. *To thee that dwelleſt, &c.* He ſpeaks to Jeruſalem, confiding in the ſtrength of her ſituation upon rocks, ſurrounded with a deep valley.

Chap. XXII. (*a*) Ver. 1. *Go down, &c.* The contents of this chapter are of a more ancient date than thoſe of the foregoing chapter: for the order of time is not always obſerved in the writings of the prophets.

of

of David sitting upon his throne, and riding in chariots and on horses, they and their servants, and their people.

5 But if you will not hearken to these words: I swear by myself, saith the Lord, that this house shall become a desolation.

6 For thus saith the Lord to the house of the king of Juda: Thou art to me (*b*) Galaad the head of Libanus: *yet* surely I will make thee a wilderness, *and* cities not habitable.

7 And I will (*c*) prepare against thee the destroyer and his weapons: and they shall cut down thy chosen cedars, and shall cast them headlong into the fire.

8 And many nations shall pass by this city: and they shall say every man to his neighbour: Why hath the Lord done so to this great city?

9 And they shall answer: Because they have forsaken the covenant of the Lord their God, and have adored strange gods, and served them.

10 (*d*) Weep not for him that is dead, nor bemoan him with your tears: lament (*e*) him that goeth away, for he shall return no more, nor see his native country.

11 For thus saith the Lord to Sellum the son of Josias the king of Juda, who reigned instead of his father, who went forth out of this place. He shall return hither no more:

12 But in the place, to which I have removed him, there shall he die, and he shall not see this land any more.

13 Wo to him that buildeth up his house by injustice, and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages.

14 Who saith: I will build me a wide house, and

(*b*) Ver. 6. *Galaad the head of Libanus.* By Galaad, a rich and fruitful country, is here signified the royal palace of the kings of the house of David: by Libanus, a high mountain abounding in cedar-trees, the populous city of Jerusalem.

(*c*) Ver. 7. *Prepare.* Literally, *sanctify.*

(*d*) Ver. 10. *Weep not for him that is dead, &c.* He means the good king Josias, who by death was taken away, so as not to see the miseries of his country.

(*e*) Ibidem. *Him that goeth away,* viz. *Sellum,* alias Joachaz, who was carried captive into Egypt.

large

large chambers: who openeth to himſelf windows, and maketh roofs of cedar, and painteth them with vermilion.

15 Shalt thou reign, becauſe thou compareſt thyſelf to the cedar? did not thy father eat and drink, and do judgment and juſtice and it was then well with him?

16 He judged the cauſe of the poor and needy for his own good: was it not therefore becauſe he knew me, ſaith the Lord?

17 But thy eyes and thy heart are ſet upon covetouſneſs, and upon ſhedding innocent blood, and upon oppreſſion, and running after evil works.

18 Therefore thus ſaith the Lord concerning Joakim the ſon of Joſias king of Juda: They ſhall not mourn for him, Alas my brother, and alas ſiſter: they ſhall not lament for him, Alas my lord, or alas the noble one.

19 He ſhall be buried with the burial of an aſs, rotten and caſt forth without the gates of Jeruſalem.

20 Go up to Libanus, and cry: and lift up thy voice in Baſan, and cry to them that paſs by, for all thy lovers are deſtroyed.

21 I ſpoke to thee in thy proſperity: and thou ſaidſt: I will not hear: this hath been thy way from thy youth, becauſe thou haſt not heard my voice.

22 The wind ſhall feed all thy paſtors, and thy lovers ſhall go into captivity: and then ſhalt thou be confounded, and aſhamed of all thy wickedneſs.

23 Thou that ſitteſt in Libanus, and makeſt thy neſt in the cedars, how haſt thou mourned when ſorrows came upon thee, as the pains of a woman in labour?

24 As I live, ſaith the Lord, if Jechonias the ſon of Joakim the king of Juda were a ring on my right hand, I would pluck him thence.

25 And I will give thee into the hand of them that ſeek thy life, and into the hand of them whoſe face thou feareſt, and into the hand of Nabuchodonoſor king of Babylon, and into the hand of the Chaldeans.

26 And I will ſend thee, and thy mother that bore thee, into a ſtrange country, in which you were not born, and there you ſhall die:

27 And they ſhall not return into the land, whereunto they lift up their mind to return thither.

28 Is this man Jechonias an earthen and a broken veſſel? is he a veſſel wherein is no pleaſure? why are they caſt

cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the Lord.

30 Thus saith the Lord: Write this man (*f*) barren, a man that shall not prosper in his days: for there shall not be a man of his seed, that shall sit upon the throne of David, and have power any more in Juda.

CHAP. XXIII.

God reproves evil governors; and promises to send good pastors; and Christ himself the prince of the pastors. He inveighs against false prophets preaching without being sent.

WO to the pastors, that destroy and tear the sheep of my pasture, saith the Lord.

2 Therefore thus saith the Lord the God of Israel to the pastors, that feed my people: You have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you for the evil of your doings, saith the Lord.

3 And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: and I will make them return to their own fields, and they shall increase and be multiplied.

4 And I will set up pastors over them, and they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the Lord.

5 Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth.

6 In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord our just one.

7 Therefore behold the days come, saith the Lord, and they shall say no more: The Lord liveth, who brought up the children of Israel out of the land of Egypt:

8 But: The Lord liveth, who hath brought out, and brought hither the seed of the house of Israel from the north country, and out of all the lands, to which I had cast them forth: and they shall dwell in their own land.

9 To the prophets: My heart is broken within me, all my bones tremble: I am become as a drunken man, and as a man full of wine, at the presence of the Lord, and at the presence of his holy words.

(*f*) Ver. 30. *Barren.* That is, childless: not that he had no children, but that his children should never sit on the throne of Juda.

10 Because

10 Becauſe the land is full of adulterers, becauſe the land hath mourned by reaſon of curſing, the fields of the deſart are dried up: and their courſe is become evil, and their ſtrength unlike.

11 For the prophet and the prieſt are defiled: and in my houſe I have found their wickedneſs, ſaith the Lord.

12 Therefore their way ſhall be as a ſlippery way in the dark: for they ſhall be driven on, and fall therein: for I will bring evils upon them, the year of their viſitation, ſaith the Lord.

13 And I have ſeen folly in the prophets of Samaria: they propheſied in Baal, and deceived my people Iſrael.

14 And I have ſeen the likeneſs of adulterers, and the way of lying in the prophets of Jeruſalem: and they ſtrengthned the hands of the wicked, that no man ſhould return from his evil doings: they are all become unto me as Sodom, and the inhabitants thereof as Gomorrha.

15 Therefore thus ſaith the Lord of hoſts to the prophets: Behold I will feed them with wormwood, and will give them gall to drink: for from the prophets of Jeruſalem corruption is gone forth into all the land.

16 Thus ſaith the Lord of hoſts: Hearken not to the words of the prophets, that propheſy to you, and deceive you: they ſpeak a viſion of their own heart, and not out of the mouth of the Lord.

17 They ſay to them that blaſpheme me: The Lord hath ſaid: You ſhall have peace: and to every one that walketh in the perverſeneſs of his own heart, they have ſaid: No evil ſhall come upon you.

18 For who hath ſtood in the counſel of the Lord, and hath ſeen and heard his word? Who hath conſidered his word and heard it?

19 Behold the whirlwind of the Lord's indignation ſhall come forth, and a tempeſt ſhall break out and come upon the head of the wicked.

20 The wrath of the Lord ſhall not return till he execute it, and till he accompliſh the thought of his heart: in the latter days you ſhall underſtand his counſel.

21 I have not ſent theſe prophets, yet they ran: I have not ſpoken to them, yet they propheſied.

22 If they had ſtood in my counſel, and had made my words known to my people, I ſhould have turned them from their evil way, and from their wicked doings.

23 Am I, think ye, a God at hand, ſaith the Lord, and not a God afar off?

24 Shall a man be hid in ſecret places, and I not ſee him, ſaith the Lord? do not

I fill

I fill heaven and earth, ſaith the Lord?

25 I have heard what the prophets ſaid, that propheſy lies in my name, and ſay: I have dreamed, I have dreamed.

26 How long ſhall this be in the heart of the prophets that propheſy lies, and that propheſy the deluſions of their own heart?

27 Who ſeek to make my people forget my name through their dreams, which they tell every man to his neighbour: as their fathers forgot my name for Baal.

28 The prophet that hath a dream, let him tell a dream: and he that hath my word, let him ſpeak my word with truth: what hath the chaff to do with the wheat, ſaith the Lord?

29 Are not my words as a fire, ſaith the Lord: and as a hammer that breaketh the rock in pieces?

30 Therefore behold I *am againſt* the prophets, ſaith the Lord, who ſteal my words every one from his neighbour.

31 Behold I *am againſt* the prophets, ſaith the Lord; who uſe their tongues, and ſay; The Lord ſaith it.

32 Behold, I *am againſt* the prophets that have lying dreams, ſaith the Lord, and tell them, and cauſe my people to err by their lying, and by their wonders: when I ſent them not, nor commanded them, who have not profited this people at all, ſaith the Lord.

33 If therefore this people, or the prophet, or the prieſt ſhall aſk thee, ſaying: What is the burden of the Lord? thou ſhalt ſay to them: You are the burden: for I will caſt you away, ſaith the Lord.

34 And as for the prophet, and the prieſt, and the people that ſhall ſay: The (*a*) burden of the Lord; I will viſit upon that man, and upon his houſe.

35 Thus ſhall you ſay every one to his neighbour and to his brother: What hath the Lord anſwered? and what hath the Lord ſpoken?

36 And the burden of the Lord ſhall be mentioned no more: for every man's word ſhall be his burden: for you have perverted the words of the living God, of the Lord of hoſts our God.

37 Thus ſhalt thou ſay to the prophet: What hath the

Chap. XXIII. (*a*) Ver. 34. *Burden of the Lord.* This expreſſion is here rejected and diſallowed, at leaſt for thoſe times: becauſe it was then uſed in mockery and contempt by the falſe prophets, and unbelieving people, who ridiculed the repeated threats of Jeremias under the name of his *burdens*.

Lord answered thee? and what hath the Lord spoken?

38 But if you shall say: The burden of the Lord: therefore, thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not: The burden of the Lord:

39 Therefore behold I will take you and carry you away, and will forsake you, and the city which I gave you, and your fathers, *and cast you* out of my presence.

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall never be forgotten.

CHAP. XXIV.

Under the type of good and bad figs, he foretels the restoration of the Jews that had been carried away captive with Jechonias, and the desolation of those that were left behind.

THE Lord shewed me: and behold two baskets full of figs, set before the temple of the Lord: after that Nabuchodonosor king of Babylon had carried away Jechonias the son of Joakim the king of Juda, and his chief men, and the craftsmen, and engravers of Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, like the figs of the first season: and the other basket had very bad figs, which could not be eaten, because they were naught.

3 And the Lord said to me: What seest thou, Jeremias? and I said: Figs: the good figs, very good, and the bad figs, very bad, which cannot be eaten because they are bad.

4 And the word of the Lord came to me, saying:

5 Thus saith the Lord the God of Israel: Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of this place into the land of the Chaldeans, for their good.

6 And I will set my eyes upon them to be pacified, and I will bring them again into this land: and I will build them up, and not pull them down: and I will plant them, and not pluck *them* up.

7 And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: because they shall return to me with their whole heart.

8 And as the very bad figs, that cannot be eaten, because they are bad: thus saith the Lord: So will I give Sedecias the king of Juda, and his princes, and the residue of Jerusalem, that have remained in this city, and that dwell in the land of Egypt.

9 And I will deliver them up to vexation, and affliction,

to

to all the kingdoms of the earth: to be a reproach, and a by-word, and a proverb, and to be a curſe in all places, to which I have caſt them out.

10 And I will ſend among them the ſword, and the famine, and the peſtilence: till they be conſumed out of the land, which I gave to them, and their fathers.

CHAP. XXV.

The prophet foretels the ſeventy years captivity; and after that, the deſtruction of Babylon, and other nations.

THE word that came to Jeremias concerning all the people of Juda, in the fourth year of Joakim the ſon of Joſias king of Juda (the ſame is the firſt year of Nabuchodonoſor king of Babylon.)

2 Which Jeremias the prophet ſpoke to all the people of Juda, and to all the inhabitants of Jeruſalem, ſaying:

3 From the thirteenth year of Joſias, the ſon of Ammon king of Juda until this day; this is the three and twentieth year; the word of the Lord hath come to me, and I have ſpoken to you riſing before day and ſpeaking, and you have not hearkened.

4 And the Lord hath ſent to you all his ſervants the prophets, riſing early, and ſending, and you have not hearked, nor inclined your ears to hear,

5 When he ſaid: Return ye, every one from his evil way, and from your wicked devices: and you ſhall dwell in the land, which the Lord hath given to you, and your fathers, for ever and ever.

6 And go not after ſtrange gods to ſerve them, and adore them: nor provoke me to wrath by the works of your hands, and I will not afflict you.

7 And you have not heard me, ſaith the Lord, that you might provoke me to anger with the works of your hands, to your own hurt.

8 Therefore thus ſaith the Lord of hoſts: Becauſe you have not heard my words:

9 Behold I will ſend, and take all the kindreds of the north, ſaith the Lord, and Nabuchodonoſor the king of Babylon (*a*) my ſervant: and I will bring them againſt this land, and againſt the inhabitants thereof, and againſt all the nations that are round about it; and I will deſtroy them, and make them an aſtoniſhment and a hiſſing, and perpetual deſolations.

Chap. XXV. (*a*) Ver. 9. *My ſervant.* So this wicked king is here called; becauſe God made him his inſtrument in puniſhing the ſins of his people.

10 And I will take away from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the ſound of the mill, and the light of the lamp.

11 And all this land ſhall be a deſolation, and an aſtoniſhment: and all theſe nations ſhall ſerve the king of Babylon ſeventy years.

12 And when the ſeventy years ſhall be expired, I will (*b*) puniſh the king of Babylon, and that nation, ſaith the Lord, for their iniquity, and the land of the Chaldeans: and I will make it perpetual deſolations.

13 And I will bring upon that land all my words, that I have ſpoken againſt it, all that is written in this book, all that Jeremias hath propheſied againſt all nations:

14 For they have ſerved them, whereas they were many nations, and great kings: and I will repay them according to their deeds, and according to the works of their hands.

15 For thus ſaith the Lord of hoſts the God of Iſrael: Take the cup of wine of this fury at my hand: and thou ſhalt make all the nations to drink thereof, unto which I ſhall ſend thee.

16 And they ſhall drink, and be troubled, and be mad becauſe of the ſword, which I ſhall ſend among them.

17 And I took the cup at the hand of the Lord, and I preſented it to all the nations to drink of it, to which the Lord ſent me:

18 To wit, Jeruſalem, and the cities of Juda, and the kings thereof, and princes thereof: to make them a deſolation, and an aſtoniſhment, and a hiſſing, and a curſe, as it is this day.

19 Pharao the king of Egypt, and his ſervants, and his princes, and all his people,

20 And all in general: all the kings of the land of Auſitis, and all the kings of the land of the Philiſtines, and Aſcalon and Gaza, and Accaron, and the remnant of Azotus,

21 And Edom, and Moab, and the children of Ammon.

22 And all the kings of Tyre, and all the kings of Sidon: and the kings of the land of the iſlands, that are beyond the ſea.

23 And Dedan, and Thema, and Buz, and all that have their hair cut round.

24 And all the kings of Arabia, and all the kings of the weſt, that dwell in the deſart.

25 And all the kings of

(*b*) Ver. 12. *Puniſh.* Literally *viſit upon.*

Zambri,

Zambri, and all the kings of Elam, and all the kings of the Medes:

26 And all the kings of the north far and near, every one against his brother: and all the kingdoms of the earth, which are upon the face thereof: and the king of (c) Sesac shall drink after them.

27 And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Drink ye, and be drunken, and vomit: and fall, and rise no more, because of the sword, which I shall send among you.

28 And if they refuse to take the cup at thy hand to drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shall drink:

29 For behold I begin to bring evil on the city, wherein my name is called upon, and shall you be as innocent and escape free? you shall not escape free: for I will call for the sword upon all the inhabitants of the earth, saith the Lord of hosts.

30 And thou shalt prophesy unto them all these words, and thou shalt say to them: The Lord shall roar from on high, and shall utter his voice from his holy habitation: roaring he shall roar upon *the place* of his beauty: the shout as it were of them that tread grapes shall be given out against all the inhabitants of the earth.

31 The noise is come even to the ends of the earth: for the Lord entreth into judgment with the nations: he entreth into judgment with all flesh, the wicked I have delivered up to the sword, saith the Lord.

32 Thus saith the Lord of hosts: Behold evil shall go forth from nation to nation: and a great whirlwind shall go forth from the ends of the earth.

33 And the slain of the Lord shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth.

34 Howl, ye shepherds, and cry: and sprinkle yourselves with ashes, ye leaders of the flock: for the days of your slaughter and your dispersion are accomplished, and

(c) Ver. 26. *Sesac.* That is, Babel, or Babylon: which after bringing all these people under her yoke, should quickly fall and be destroyed herself.

you ſhall fall like precious veſſels.

35 And the ſhepherds ſhall have no way to flee, nor the leaders of the flock to ſave themſelves.

36 A voice of the cry of the ſhepherds, and a howling of the principal of the flock: becauſe the Lord hath waſted their paſtures.

37 And the fields of peace have been ſilent becauſe of the fierce anger of the Lord.

38 He hath forſaken his covert as the lion, for their land is laid waſte becauſe of the wrath of (*d*) the dove, and becauſe of the fierce anger of the Lord.

CHAP. XXVI.

The prophet is apprehended, and accuſed by the prieſts: but diſcharged by the princes.

IN the beginning of the reign of Joakim the ſon of Joſias king of Juda, came this word from the Lord, ſaying:

2 Thus ſaith the Lord: Stand in the court of the houſe of the Lord, and ſpeak to all the cities of Juda, out of which they come, to adore in the houſe of the Lord, all the words which I have commanded thee to ſpeak unto them: leave not out one word,

3 If ſo be they will hearken and be converted every one from his evil way: that I may repent me of the evil that I think to do unto them for the wickedneſs of their doings.

4 And thou ſhalt ſay to them: Thus ſaith the Lord: If you will not hearken to me to walk in my law, which I have given you,

5 To give ear to the words of my ſervants the prophets, whom I ſent to you riſing up early, and ſending, and you have not hearkened:

6 I will make this houſe like Silo, and I will make this city a curſe to all the nations of the earth.

7 And the prieſts, and the prophets, and all the people heard Jeremias ſpeaking theſe words in the houſe of the Lord.

8 And when Jeremias had made an end of ſpeaking all that the Lord had commanded him to ſpeak to all the people: the prieſts,

(*d*) Ver. 38. *The dove.* This is commonly underſtood of Nabuchodonoſor, whoſe military ſtandard, they ſay, was a dove. But the Hebrew word *Jonah*, which is here rendered *a dove*, may alſo ſignify a waſter or oppreſſor, which name better agrees to that unmerciful prince.

and

and the prophets, and all the people laid hold on him, ſaying: Let him be put to death.

9 Why hath he prophefied in the name of the Lord, ſaying: This houſe ſhall be like Silo: and this city ſhall be made deſolate, without an inhabitant? And all the people were gathered together againſt Jeremias in the houſe of the Lord.

10 And the princes of Juda heard theſe words: and they went up from the king's houſe into the houſe of the Lord, and ſat in the entry of the new gate of the houſe of the Lord.

11 And the prieſts and the prophets ſpoke to the princes, and to all the people, ſaying: The judgment of death is for this man: becauſe he hath prophefied againſt this city, as you have heard with your ears.

12 Then Jeremias ſpoke to all the princes, and to all the people, ſaying: The Lord ſent me, to propheſy concerning this houſe, and concerning this city all the words that you have heard.

13 Now therefore amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will repent him of the evil, that he hath ſpoken againſt you.

14 But as for me, behold I am in your hands: do with me what is good and right in your eyes:

15 But know ye, and underſtand, that if you put me to death, you will ſhed innocent blood againſt your ownſelves, and againſt this city, and the inhabitants thereof. For in truth the Lord ſent me to you, to ſpeak all theſe words in your hearing.

16 Then the princes, and all the people ſaid to the prieſts, and to the prophets: There is no judgment of death for this man: for he hath ſpoken to us in the name of the Lord our God.

17 And ſome of the ancients of the land roſe up: and they ſpoke to all the aſſembly of the people, ſaying:

18 Micheas of Moraſthi was a prophet in the days of Ezechias king of Juda, and he ſpoke to all the people of Juda, ſaying: Thus ſaith the Lord of hoſts: Sion ſhall be plowed like a field, and Jeruſalem ſhall be a heap of ſtones: and the mountain of the houſe the high places of woods.

19 Did Ezechias king of Juda, and all Juda, condemn him to death: Did they not fear the Lord, and beſeech the face of the Lord: and the Lord repented of the

the evil that he had ſpoken againſt them? Therefore we are doing a great evil againſt our ſouls.

20 There was alſo a man that propheſied in the name of the Lord, Urias the ſon of Semei of Cariathiarim: and he propheſied againſt this city, and againſt this land, according to all the words of Jeremias.

21 And king Joakim, and all his men in power, and his princes heard theſe words: and the king ſought to put him to death. And Urias heard it, and was afraid, and fled and went into Egypt.

22 And king Joakim ſent men into Egypt, Elnathan the ſon of Achobor and men with him into Egypt.

23 And they brought Urias out of Egypt: and brought him to king Joakim, and he ſlew him with the ſword: and he caſt his dead body into the graves of the common people.

24 So the hand of Ahicam the ſon of Saphan was with Jeremias, that he ſhould not be delivered into the hands of the people, to put him to death.

CHAP. XXVII.

The prophet ſends chains to divers kings, ſignifying that they muſt bend their necks under the yoke of the king of Babylon. The veſſels of the temple ſhall not be brought back till all the reſt are carried away.

IN the beginning of the reign of (a) Joakim, the ſon of Joſias king of Juda, this word came to Jeremias from the Lord, ſaying:

2 Thus ſaith the Lord to me: Make thee bands, and chains: and thou ſhalt put them on thy neck.

3 And thou ſhalt ſend them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the meſſengers, that are come to Jeruſalem to Sedecias the king of Juda.

4 And thou ſhalt command them to ſpeak to their maſters: Thus ſaith the Lord of hoſts, the God of Iſrael: Thus ſhall you ſay to your maſters:

5 I made the earth, and the men, and the beaſts,

Chap. XXVII. (a) Ver. 1. *Joakim.* This revelation was made to the prophet in the beginning of the reign of Joakim: but the bands were not ſent, to the princes here named, before the reign of Sedecias, v. 3.

that

that are upon the face of the earth, by my great power, and by my ſtretched out arm: and I have given it to whom it ſeemed good in my eyes.

6 And now I have given all theſe lands into the hand of Nabuchodonoſor king of Babylon my ſervant: moreover alſo the beaſts of the field I have given him to ſerve him.

7 And all nations ſhall ſerve him, and (*b*) his ſon, and his ſon's ſon: till the time come for his land and himſelf: and many nations and great kings ſhall ſerve him.

8 But the nation and kingdom that will not ſerve Nabuchodonoſor king of Babylon, and whoſoever will not bend his neck under the yoke of the king of Babylon: I will viſit upon that nation with the ſword, and with famine, and with peſtilence, ſaith the Lord: till I conſume them by his hand.

9 Therefore hearken not to your prophets, and diviners, and dreamers, and ſoothſayers, and ſorcerers, that ſay to you: You ſhall not ſerve the king of Babylon.

10 For they propheſy lies to you: to remove you far from your country, and caſt you out, and to make you periſh.

11 But the nation that ſhall bend down their neck under the yoke of the king of Babylon, and ſhall ſerve him; I will let them remain in their own land, ſaith the Lord: and they ſhall till it, and dwell in it.

12 And I ſpoke to Sedecias the king of Juda according to all theſe words, ſaying: Bend down your necks under the yoke of the king of Babylon, and ſerve him, and his people, and you ſhall live.

13 Why will you die, thou and thy people by the ſword, and by famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation that will not ſerve the king of Babylon?

14 Hearken not to the words of the prophets that ſay to you: You ſhall not ſerve the king of Babylon: for they tell you a lie.

15 For I have not ſent them, ſaith the Lord: and they propheſy in my name falſly: to drive you out, and that you may periſh, both you, and the prophets that propheſy to you.

(*b*) Ver. 7. *His ſon.* viz. Evilmerodach; and his ſon's ſon, viz. Nabonydus, or Nabonadius, the *Baltaſſar* of Daniel, chap. v. and the laſt of the Chaldean kings.

16 I ſpoke alſo to the prieſts, and to this people, ſaying: Thus ſaith the Lord: Hearken not to the words of your prophets, that propheſy to you: ſaying: Behold the veſſels of the houſe of the Lord ſhall now in a ſhort time be brought again from Babylon: for they propheſy a lie unto you.

17 Therefore hearken not to them, but ſerve the king of Babylon, that you may live. Why ſhould this city be given up to deſolation?

18 But if they be prophets, and the word of the Lord be in them: let them interpoſe themſelves before the Lord of hoſts, that the veſſels which were left in the houſe of the Lord, and in the houſe of the king of Juda, and in Jeruſalem, may not go to Babylon.

19 For thus ſaith the Lord of hoſts to the pillars, and to the ſea, and to the baſes, and to the reſt of the veſſels that remain in this city,

20 Which Nabuchodonoſor the king of Babylon did not take, when he carried away Jechonias the ſon of Joakim, the king of Juda, from Jeruſalem to Babylon, and all the great men of Juda and Jeruſalem.

21 For thus ſaith the Lord of hoſts, the God of Iſrael, to the veſſels that are left in the houſe of the Lord, and in the houſe of the king of Juda and Jeruſalem:

22 They ſhall be carried to Babylon, and there they ſhall be until the day of their viſitation, ſaith the Lord: and I will cauſe them to be brought, and to be reſtored in this place.

CHAP. XXVIII.

The falſe prophecy of Hananias: he dies that ſame year, as Jeremias foretold.

AND it came to paſs in that year, in the beginning of the reign of Sedecias king of Juda, in the fourth year, in the fifth month, that Hananias the ſon of Azur a prophet of Gabaon ſpoke to me, in the houſe of the Lord before the prieſts, and all the people, ſaying:

2 Thus ſaith the Lord of hoſts, the God of Iſrael: I have broken the yoke of the king of Babylon.

3 As yet two years of days, and I will cauſe all the veſſels of the houſe of the Lord to be brought back into this place, which Nabuchodonoſor king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring back to this place Jechonias the ſon

ſon of Joakim king of Juda, and all the captives of Juda, that are gone to Babylon, ſaith the Lord: for I will break the yoke of the king of Babylon.

5 And Jeremias the prophet ſaid to Hananias the prophet in the preſence of the prieſts, and in the preſence of all the people that ſtood in the houſe of the Lord:

6 And Jeremias the prophet ſaid: Amen: the Lord do ſo: the Lord perform thy words, which thou haſt propheſied: that the veſſels may be brought again into the houſe of the Lord, and all the captives may return out of Babylon to this place.

7 Nevertheleſs hear this word, that I ſpeak in thy ears, and in the ears of all the people:

8 The prophets that have been before me, and before thee from the beginning, and have propheſied concerning many countries, and concerning great kingdoms, of war, and of affliction, and of famine.

9 The prophet that propheſied peace: when his word ſhall come to paſs, the prophet ſhall be known, whom the Lord hath ſent in truth.

10 And Hananias the prophet took the chain from the neck of Jeremias the prophet, and broke it.

11 And Hananias ſpoke in the preſence of all the people, ſaying: Thus ſaith the Lord: Even ſo will I break the yoke of Nabuchodonoſor the king of Babylon after two full years from off the neck of all nations.

12 And Jeremias the prophet went his way. And the word of the Lord came to Jeremias, after that Hananias the prophet had broken the chain from off the neck of Jeremias the prophet, ſaying:

13 Go, and tell Hananias: Thus ſaith the Lord: Thou haſt broken chains of wood, and thou ſhalt make for them chains of iron.

14 For thus ſaith the Lord of hoſts, the God of Iſrael: I have put a yoke of iron upon the neck of all theſe nations, to ſerve Nabuchodonoſor king of Babylon, and they ſhall ſerve him: moreover alſo I have given him the beaſts of the earth.

15 And Jeremias the prophet ſaid to Hananias the prophet: Hear now, Hananias: The Lord hath not ſent thee, and thou haſt made this people to truſt in a lie.

16 Therefore thus ſaith the Lord: Behold I will ſend thee away from off the face of the earth: this year ſhalt thou die: for thou

thou haſt ſpoken againſt the Lord.

17 And Hananias the prophet died in that year, in the ſeventh month.

CHAP. XXIX.

Jeremias writeth to the captives in Babylon, exhorting them to be eaſy there, and not to hearken to falſe prophets. That they ſhall be delivered after ſeventy years. But thoſe that remain in Jeruſalem ſhall periſh by the ſword, famine, and peſtilence. And that Achab, Sedecias, and Semeias falſe prophets, ſhall die miſerably.

NOW theſe are the words of the letter, which Jeremias the prophet ſent from Jeruſalem to the reſidue of the ancients that were carried into captivity, and to the prieſts, and to the prophets, and to all the people, whom Nabuchodonoſor had carried away from Jeruſalem to Babylon:

2 After that Jechonias the king, and the queen, and the eunuchs, and the princes of Juda, and of Jeruſalem, and the craftſmen, and the engravers were departed out of Jerusalem:

3 By the hand of Elaſa the ſon of Saphan, and Gamarias the ſon of Helcias, whom Sedecias king of Juda ſent to Babylon to Nabuchodonoſor king of Babylon, ſaying:

4 Thus ſaith the Lord of hoſts, the God of Iſrael, to all that are carried away captives, whom I have cauſed to be carried away from Jeruſalem to Babylon:

5 Build ye houſes, and dwell in them: and plant orchards, and eat the fruit of them.

6 Take ye wives, and beget ſons and daughters: and take wives for your ſons, and give your daughters to huſbands, and let them bear ſons and daughters: and be ye multiplied there, and be not few in number.

7 And ſeek the peace of the city, to which I have cauſed you to be carried away captives: and pray to the Lord for it: for in the peace thereof ſhall be your peace.

8 For thus ſaith the Lord of hoſts, the God of Iſrael: Let not your prophets that are in the midſt of you, and your diviners deceive you: and give no heed to your dreams which you dream:

9 For they propheſy falſly to you in my name: and I have not ſent them, ſaith the Lord.

10 For thus ſaith the Lord: When the ſeventy years ſhall begin to be accompliſhed in Babylon, I will

will visit you: and I will perform my good word in your favour, to bring you again to this place.

11 For I know the thoughts, that I think towards you, saith the Lord, thoughts of peace, and not of affliction, to give you an end and patience.

12 And you shall call upon me, and you shall go: and you shall pray to me, and I will hear you.

13 You shall seek me, and shall find me: when you shall seek me with all your heart.

14 And I will be found by you, saith the Lord: and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord: and I will bring you back from the place, to which I caused you to be carried away captive.

15 Because you have said: The Lord hath raised us up prophets in Babylon:

16 For thus saith the Lord to the king that sitteth upon the throne of David, and to all the people that dwell in this city, to your brethren that are not gone forth with you into captivity.

17 Thus saith the Lord of hosts: Behold I will send upon them the sword, and the famine, and the pestilence: and I will make them like evil figs, that cannot be eaten, because they are very bad.

18 And I will persecute them with the sword, and with famine, and with the pestilence: and I will give them up unto affliction to all the kingdoms of the earth: to be a curse, and an astonishment, and a hissing, and a reproach to all the nations, to which I have driven them out:

19 Because they have not hearkened to my words, saith the Lord: which I sent to them by my servants the prophets rising by night, and sending: and you have not heard, saith the Lord.

20 Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent out from Jerusalem to Babylon.

21 Thus saith the Lord of hosts, the God of Israel, to Achab the son of Colias, and to Sedecias the son of Maasias, who prophesy unto you in my name falsly: Behold I will deliver them up into the hands of Nabuchodonosor the king of Babylon: and he shall kill them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Juda, that are in Babylon, saying: The Lord make thee like Sedecias,

cias, and like Achab, whom the king of Babylon fried in the fire:

23 Becauſe they have acted folly in Iſrael, and have committed adultery with the wives of their friends, and have ſpoken lying words in my name, which I commanded them not: I am the judge and the witneſs, ſaith the Lord.

24 And to Semeias the Nehelamite thou ſhalt ſay:

25 Thus ſaith the Lord of hoſts, the God of Iſrael: Becauſe thou haſt ſent letters in thy name to all the people that are in Jeruſalem, and to Sophonias the ſon of Maaſias, the prieſt, and to all the prieſts, ſaying:

26 The Lord hath made thee prieſt inſtead of Joiada the prieſt, that thou ſhouldſt be ruler in the houſe of the Lord, over every man that raveth and propheſieth, to put him in the ſtocks, and into priſon.

27 And now why haſt thou not rebuked Jeremias the Anathothite, who propheſieth to you?

28 For he hath alſo ſent to us in Babylon, ſaying: It is a long time: build ye houſes, and dwell in them: and plant gardens, and eat the fruits of them.

29 So Sophonias the prieſt read this letter in the hearing of Jeremias the prophet.

30 And the word of the Lord came to Jeremias, ſaying:

31 Send to all them of the captivity, ſaying: Thus ſaith the Lord to Semeias the Nehelamite: Becauſe Semeias hath propheſied to you, and I ſent him not: and hath cauſed you to truſt in a lie:

32 Therefore thus ſaith the Lord: Behold I will viſit upon Semeias the Nehelamite, and upon his ſeed: he ſhall not have a man to ſit in the midſt of this people, and he ſhall not ſee the good, that I will do to my people, ſaith the Lord: becauſe he hath ſpoken treaſon againſt the Lord.

CHAP. XXX.

God will deliver his people from their captivity: Chriſt ſhall be their king: and his church ſhall be glorious for ever.

THIS *is* the word that came to Jeremias from the Lord, ſaying:

2 Thus ſaith the Lord, the God of Iſrael, ſaying: Write thee all the words that I have ſpoken to thee, in a book.

3 For behold the days come, ſaith the Lord, and I will

will bring again the captivity of my people Israel and Juda, saith the Lord: and I will cause them to return to the land which I gave to their fathers, and they shall possess it.

4 And these are the words that the Lord hath spoken to Israel and to Juda:

5 For thus saith the Lord: We have heard a voice of terror: there is fear, and no peace.

6 Ask ye, and see if a man bear children? why then have I seen every man with his hands on his loins, like a woman in labour, and all faces are turned yellow?

7 Alas! for that day *is* great, neither is there the like to it: and it is the time of tribulation to Jacob, but he shall be saved out of it.

8 And it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst his bands: and strangers shall no more rule over him:

9 But they shall serve the Lord their God, and (*a*) David their king, whom I will raise up to them.

10 Therefore fear thou not, my servant Jacob, saith the Lord, neither be dismaied, O Israel: for behold, I will save thee from a country afar off, and thy seed from the land of their captivity: and Jacob shall return, and be at rest, and abound with all good things, and there shall be none whom he may fear:

11 For I am with thee, saith the Lord, to save thee: for I will utterly consume all the nations, among which I have scattered thee: but I will not utterly consume thee: but I will chastise thee in judgment, that thou mayst not seem to thyself innocent.

12 For thus saith the Lord: Thy bruise is incurable, thy wound is very grievous.

13 There is none to judge thy judgment to bind it up: thou hast no healing medicines.

14 All thy lovers have forgotten thee, and will not seek after thee: for I have wounded thee with the wound of an enemy, with a cruel chastisement: by reason of the multitude of thy iniquities, thy sins are hardened.

15 Why criest thou for thy affliction? thy sorrow is incurable: for the multitude of thy iniquity, and for thy hardened sins I have

Chap. XXX. (*a*) Ver. 9. *David.* That is, Christ of the house of David.

done theſe things to thee.

16 Therefore all they that devour thee, ſhall be devoured: and all thy enemies ſhall be carried into captivity: and they that waſte thee ſhall be waſted, and all that prey upon thee will I give for a prey.

17 For I will cloſe up thy ſcar, and will heal thee of thy wounds, ſaith the Lord. Becauſe they have called thee, O Sion, an out-caſt: this is ſhe that had none to ſeek after her.

18 Thus ſaith the Lord: Behold I will bring back the captivity of the pavilions of Jacob, and will have pity on his houſes, and the city ſhall be built in her high place, and the temple ſhall be founded according to the order thereof.

19 And out of them ſhall come forth praiſe, and the voice of them that play: and I will multiply them, and they ſhall not be made few: and I will glorify them, and they ſhall not be leſſened.

20 And their children ſhall be as from the beginning, and their aſſembly ſhall be permanent before me: and I will viſit againſt all that afflict them.

21 And their leader ſhall be of themſelves: and their prince ſhall come forth from the midſt of them: and I will bring him near, and he ſhall come to me. For who is this that ſetteth his heart to approach to me, ſaith the Lord?

22 And you ſhall be my people: and I will be your God.

23 Behold, the whirlwind of the Lord, *his* fury going forth, a violent ſtorm, it ſhall reſt upon the head of the wicked.

24 The Lord will not turn away the wrath of his indignation, till he have executed and performed the thought of his heart: in the latter days you ſhall underſtand theſe things.

CHAP. XXXI.

The reſtoration of Iſrael. Rachel ſhall ceaſe from mourning. The new covenant. The church ſhall never fail.

AT that time, ſaith the Lord, I will be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the Lord: The people that were left and eſcaped from the ſword, found grace in the deſart: Iſrael ſhall go to *the place of* his reſt.

3 The Lord hath appeared from afar to me. Yea I have loved thee with an everlaſting love, therefore have I drawn thee, taking pity *on thee*.

4 And I will build thee again, and thou ſhalt be built, O virgin of Iſrael: thou ſhalt again be adorned with thy timbrels

timbrels, and ſhalt go forth in the dances of them that make merry.

5 Thou ſhalt yet plant vineyards in the mountains of Samaria: the planters ſhall plant, and they ſhall not gather the vintage before the time:

6 For there ſhall be a day, in which the watchmen on mount Ephraim ſhall cry: Ariſe, and let us go up to Sion to the Lord our God.

7 For thus ſaith the Lord: Rejoice ye in the joy of Jacob, and neigh before the head of the Gentiles: ſhout ye, and ſing, and ſay: Save, O Lord, thy people, the remnant of Iſrael.

8 Behold I will bring them from the north country, and will gather them from the ends of the earth: and among them ſhall be the blind and the lame, the woman with child, and ſhe that is bringing forth together, a great company of them returning hither.

9 They ſhall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way, and they ſhall not ſtumble in it: for I am a father to Iſrael, and Ephraim is my firſt-born.

10 Hear the word of the Lord, O ye nations, and declare *it* in the iſlands that are afar off, and ſay: He that ſcattered Iſrael will gather him: and he will keep him as the ſhepherd *doth* his flock.

11 For the Lord hath redeemed Jacob, and delivered him out of the hand of one that was mightier than he.

12 And they ſhall come, and ſhall give praiſe in mount Sion: and they ſhall flow together to the good things of the Lord, for the corn, and wine, and oil, and the increaſe of cattle and herds, and their ſoul ſhall be as a watered garden, and they ſhall be hungry no more.

13 Then ſhall the virgin rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful after their ſorrow.

14 And I will fill the ſoul of the prieſts with fatneſs: and my people ſhall be filled with my good things, ſaith the Lord.

15 Thus ſaith the Lord: A voice was heard on high of lamentation, of mourning, and weeping of Rachel weeping for her children, and refuſing to be comforted for them, becauſe they are not.

16 Thus ſaith the Lord: Let thy voice ceaſe from weeping, and thy eyes from tears: for there is a reward for thy work, ſaith the Lord: and they ſhall return out of the land of the enemy.

17 And there is hope for

thy laſt end, ſaith the Lord: and the children ſhall return to their own borders.

18 Hearing I heard Ephraim when he went into captivity: Thou haſt chaſtiſed me, and I was inſtructed, as a young bullock unaccuſtomed to the yoke. Convert me, and I ſhall be converted: for thou art the Lord my God.

19 For after thou didſt convert me, I did penance: and after thou didſt ſhew unto me, I ſtruck my thigh: I am confounded, and aſhamed, becauſe I have borne the reproach of my youth.

20 Surely Ephraim is an honourable ſon to me, ſurely he is a tender child: for ſince I ſpoke of him, I will ſtill remember him. Therefore are my bowels troubled for him: pitying I will pity him, ſaith the Lord.

21 Set thee up a watch-tower, make to thee bitterneſs: direct thy heart into the right way, wherein thou haſt walked: return, O virgin of Iſrael, return to theſe thy cities.

22 How long wilt thou be diſſolute in deliciouſneſs, O wandering daughter? for the Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN.

23 Thus ſaith the Lord of hoſts, the God of Iſrael: As yet ſhall they ſay this word in the land of Juda, and in the cities thereof, when I ſhall bring back their captivity: The Lord bleſs thee, the beauty of juſtice, the holy mountain.

24 And Juda and all his cities ſhall dwell therein together: the huſbandmen and they that drive the flocks.

25 For I have inebriated the weary ſoul: and I have filled every hungry ſoul.

26 Upon this I was as it were awaked out of a ſleep, and I ſaw, and my ſleep was ſweet to me.

27 Behold the days come, ſaith the Lord: and I will ſow the houſe of Iſrael and the houſe of Juda with the ſeed of men, and with the ſeed of beaſts.

28 And as I have watched over them, to pluck up, and to throw down, and to ſcatter, and deſtroy, and afflict; ſo will I watch over them, to build up, and to plant them, ſaith the Lord.

29 In thoſe days they ſhall ſay no more: The fathers have eaten a ſour grape, and the teeth of the children are ſet on edge.

30 But every one ſhall die for his own iniquity: every man that ſhall eat the ſour grape, his teeth ſhall be ſet on edge.

31 Behold the days ſhall come, ſaith the Lord, and I will make a new covenant with

with the houſe of Iſrael, and with the houſe of Juda:

32 Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: the covenant which they made void, and I had dominion over them, ſaith the Lord.

33 But this ſhall be the covenant, that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord: I will give my law in their bowels, and will write it in their heart: and I will be their God, and they ſhall be my people.

34 And they ſhall teach no more every man his neighbour, and every man his brother, ſaying: Know the Lord: for all ſhall know me from the leaſt of them even to the greateſt, ſaith the Lord: for I will forgive their iniquity, and I will remember their ſin no more.

35 Thus ſaith the Lord, who giveth the ſun for the light of the day, the order of the moon and of the ſtars, for the light of the night: who ſtirreth up the ſea, and the waves thereof roar, the Lord of hoſts is his name.

36 If theſe ordinances ſhall fail before me, ſaith the Lord: then alſo the ſeed of Iſrael ſhall fail, ſo as not to be a nation before me for ever.

37 Thus ſaith the Lord: If the heavens above can be meaſured, and the foundations of the earth ſearched out beneath: I alſo will caſt away all the ſeed of Iſrael, for all that they have done, ſaith the Lord.

38 Behold the days come, ſaith the Lord: that the city ſhall be built to the Lord from the tower of Hanameel even to the gate of the corner.

39 And the meaſuring line ſhall go out farther in his ſight upon the hill Gareb: and it ſhall compaſs Goatha,

40 And the whole valley of dead bodies, and of aſhes, and all the country of death, even to the torrent Cedron, and to the corner of the horſe-gate towards the eaſt, the Holy of the Lord: it ſhall not be plucked up, and it ſhall not be deſtroyed any more for ever.

CHAP. XXXII.

Jeremias, by God's commandment, purchaſes a field of his kinſman: and propheſies the return of the people out of captivity: and the everlaſting covenant God will make with his church.

THE word that came to Jeremias from the Lord in the tenth year of Sedecias king of Juda: the ſame is the eighteenth year of Nabuchodonoſor.

2 At that time the army of

of the king of Babylon beſieged Jeruſalem: and Jeremias the prophet was ſhut up in the court of the priſon, which was in the houſe of the king of Juda.

3 For Sedecias king of Juda had ſhut him up, ſaying: Why doſt thou propheſy, ſaying: Thus ſaith the Lord: Behold I will give this city into the hand of the king of Babylon, and he ſhall take it?

4 And Sedecias king of Juda ſhall not eſcape out of the hand of the Chaldeans: but he ſhall be delivered into the hands of the king of Babylon: and he ſhall ſpeak with him mouth to mouth, and his eyes ſhall ſee his eyes.

5 And he ſhall lead Sedecias to Babylon: and he ſhall be there till I viſit him, ſaith the Lord. But if you will fight againſt the Chaldeans, you ſhall have no ſucceſs.

6 And Jeremias ſaid: The word of the Lord came to me, ſaying:

7 Behold, Hanameel the ſon of Sellum thy couſin ſhall come to thee, ſaying: Buy thee my field, which is in Anathoth, for it is thy right to buy it being next akin.

8 And Hanameel my uncle's ſon came to me, according to the word of the Lord, to the entry of the priſon, and ſaid to me: Buy my field, which is in Anathoth in the land of Benjamin: for the right of inheritance is thine, and thou art next of kin to poſſeſs it. And I underſtood that this was the word of the Lord.

9 And I bought the field of Hanameel my uncle's ſon, that is in Anathoth: and I weighed him the money, ſeven ſtaters, and ten pieces of ſilver.

10 And I wrote it in a book and ſealed it, and took witneſſes: and I weighed him the money in the balances.

11 And I took the deed of the purchaſe that was ſealed, and the ſtipulations, and the ratifications with the ſeals that were on the out ſide.

12 And I gave the deed of the purchaſe to Baruch the ſon of Neri the ſon of Maaſias in the ſight of Hanameel my uncle's ſon, in the preſence of the witneſſes that ſubſcribed the book of the purchaſe, and before all the Jews, that ſat in the court of the priſon.

13 And I charged Baruch before them, ſaying:

14 Thus ſaith the Lord of hoſts the God of Iſrael: Take theſe writings, this deed of the purchaſe that is ſealed up, and this deed that is open: and put them in an earthen veſſel, that they may continue many days.

15 For thus ſaith the Lord of hoſts, the God of Iſrael: Houſes, and fields, and vine-

yards

yards ſhall be poſſeſſed again in this land.

16 And after I had delivered the deed of the purchaſe to Baruch the ſon of Neri, I prayed to the Lord, ſaying:

17 Alas, alas, alas, O Lord God, behold thou haſt made heaven and earth by thy great power, and thy ſtretched out arm: no word ſhall be hard to thee:

18 Thou ſheweſt mercy unto thouſands, and returneſt the iniquity of the fathers into the boſom of their children after them. O moſt mighty, great, and powerful, the Lord of hoſts is thy name.

19 Great in counſel, and incomprehenſible in thought: whoſe eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.

20 Who haſt ſet ſigns and wonders in the land of Egypt even until this day, and in Iſrael, and amongſt men, and haſt made thee a name as at this day.

21 And haſt brought forth thy people Iſrael out of the land of Egypt with ſigns, and with wonders, and with a ſtrong hand, and a ſtretched out arm, and with great terrour.

22 And haſt given them this land, which thou didſt ſwear to their fathers, to give them a land flowing with milk and honey.

23 And they came in, and poſſeſſed it: but they obeyed not thy voice, and they walked not in thy law: and they did not any of thoſe things that thou didſt command them to do, and all theſe evils are come upon them.

24 Behold works are built up againſt the city to take it: and the city is given into the hands of the Chaldeans, who fight againſt it, by the ſword, and the famine, and the peſtilence: and what thou haſt ſpoken, is all come to paſs, as thou thyſelf ſeeſt.

25 And ſayſt thou to me, O Lord God: Buy a field for money, and take witneſſes, whereas the city is given into the hands of the Chaldeans?

26 And the word of the Lord came to Jeremias, ſaying:

27 Behold I am the Lord the God of all fleſh: ſhall any thing be hard for me?

28 Therefore thus ſaith the Lord: Behold I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon, and they ſhall take it.

29 And the Chaldeans, that fight againſt this city, ſhall come and ſhall ſet it on fire, and burn it, with the houſes upon whoſe roofs they offered ſacrifice to Baal, and poured out drink-offerings to ſtrange gods,

gods, to provoke me to wrath.

30 For the children of Israel, and the children of Juda, have continually done evil in my eyes from their youth: the children of Israel who even till now provoke me with the work of their hands, saith the Lord.

31 For this city hath been to me a provocation and indignation from the day that they built it, until this day, in which it shall be taken out of my sight.

32 Because of all the evil of the children of Israel, and of the children of Juda, which they have done, provoking me to wrath, they and their kings, their princes, and their priests, and their prophets, the men of Juda, and the inhabitants of Jerusalem.

33 And they have turned their backs to me, and not their faces: when I taught them early in the morning, and instructed them, and they would not hearken to receive instruction.

34 And they have set their idols in the house, in which my name is called upon, to defile it.

35 And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate their sons and their daughters to Moloch: which I commanded them not, neither entered it into my heart, that they should do this abomination, and cause Juda to sin.

36 And now therefore thus saith the Lord the God of Israel to this city, whereof you say that it shall be delivered into the hands of the king of Babylon by the sword, and by famine, and by pestilence:

37 Behold I will gather them together out of all the lands, to which I have cast them out in my anger, and in my wrath, and in my great indignation: and I will bring them again into this place, and will cause them to dwell securely.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me all days: and that it may be well with them, and with their children after them.

40 And I will make an everlasting covenant with them and will not cease to do them good: and I will give my fear in their heart, that they may not revolt from me.

41 And I will rejoice over them, when I shall do them good: and I will plant them in this land in truth, with my whole heart and with all my soul.

42 For thus saith the Lord: As I have brought upon this people all this great evil: so will I bring upon them all the

the good, that I now ſpeak to them.

43 And fields ſhall be purchaſed in this land: whereof you ſay that it is deſolate, becauſe there remaineth neither man nor beaſt, and it is given into the hands of the Chaldeans.

44 Fields ſhall be bought for money, and deeds ſhall be written, and ſealed, and witneſſes ſhall betaken, in the land of Benjamin, and round about Jeruſalem, in the cities of Juda, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the ſouth: for I will bring back their captivity, ſaith the Lord.

CHAP. XXXIII.

God promiſes reduction from captivity, and other bleſſings: eſpecially the coming of Chriſt, whoſe reign in his church ſhall be glorious and perpetual.

AND the word of the Lord came to Jeremias the ſecond time, while he was yet ſhut up in the court of the priſon, ſaying:

2 Thus ſaith the Lord that will do *this thing*, and will form it, and prepare it, the Lord is his name.

3 Cry to me, and I will hear thee: and I will ſhew thee great things, and ſure things which thou knoweſt not.

4 For thus ſaith the Lord the God of Iſrael to the houſes of this city, and to the houſes of the king of Juda, which are deſtroyed, and to the bulwarks, and to the ſword

5 Of them that come to fight with the Chaldeans, and to fill them with the dead bodies of the men, whom I have ſlain in my wrath, and in my indignation, hiding my face from this city becauſe of all their wickedneſs.

6 Behold I will cloſe their wounds and give them health and I will cure them: and I will reveal to them (*a*) the prayer of peace and truth.

7 And I will bring back the captivity of Juda, and the captivity of Jeruſalem: and I will build them as from the beginning.

8 And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me: and I will forgive all their iniquities, whereby they have ſinned againſt me, and deſpiſed me,

9 And it ſhall be to me a name, and a joy, and a praiſe, and a gladneſs before all the nations of the earth, that ſhall hear of all the good things, which I will do to them: and they ſhall fear and be trou-

Chap. XXXIII. (*a*) Ver. 9. *The prayer of peace.* That is, the peace and welfare which they pray for.

bled

bled for all the good things and for all the peace, that I will make for them.

10 Thus ſaith the Lord: There ſhall be heard again in this place (which you ſay is deſolate, becauſe there is neither man nor beaſt: in the cities of Juda, and without Jeruſalem, which are deſolate without man, and without inhabitant, and without beaſt)

11 The voice of joy and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay: Give ye glory to the Lord of hoſts, for the Lord is good, for his mercy endureth for ever: and of them that ſhall bring their vows into the houſe of the Lord. For I will bring back the captivity of the land as at the firſt, ſaith the Lord.

12 Thus ſaith the Lord of hoſts: There ſhall be again in this place that is deſolate without man, and without beaſt, and in all the cities thereof, an habitation of ſhepherds cauſing their flocks to lie down.

13 And in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the ſouth: and in the land of Benjamin, and round about Jeruſalem, and in the cities of Juda ſhall the flocks paſs again under the hand of him that numbereth them, ſaith the Lord.

14 Behold the days come, ſaith the Lord, that I will perform the good word that I have ſpoken to the houſe of Iſrael, and to the houſe of Juda.

15 In thoſe days, and at that time, I will make the bud of juſtice to ſpring forth unto David: and he ſhall do judgment and juſtice in the earth.

16 In thoſe days ſhall Juda be ſaved, and Jeruſalem ſhall dwell ſecurely: and this is the name that they ſhall call him; The Lord our juſt one.

17 For thus ſaith the Lord: (*b*) There ſhall not be cut off from David a man to ſit upon the throne of the houſe of Iſrael.

18 (*c*) Neither ſhall there be cut off from the prieſts and

(*b*) Ver. 17. *There ſhall not be cut off from David, &c.* This was verified in Chriſt, who is of the houſe of David; and whoſe kingdom in his church ſhall have no end.

(*c*) Ver. 18. *Neither ſhall there be cut off from the prieſts, &c.* This promiſe relates to the chriſtian prieſthood; which ſhall alſo continue for ever: the functions of which (more eſpecially the great ſacrifice of the altar) are here expreſſed, by the name of holocauſts, and other offerings of the law, which were ſo many figures of the chriſtian ſacrifice.

Levites

Levites a man before my face, to offer holocausts, and to burn sacrifice, and to kill victims continually.

19 And the word of the Lord came to Jeremias, saying:

20 Thus saith the Lord: If my covenant with the day can be made void, and my covenant with the night, that there should not be day and night in their season:

21 *Then* may also my covenant with David my servant be made void, that he should not have a son to reign upon his throne, and *with the* Levites and priests my ministers.

22 As the stars of heaven cannot be numbered, nor the sand of the sea be measured: so will I multiply the seed of David my servant, and the Levites my ministers.

23 And the word of the Lord came to Jeremias, saying:

24 Hast thou not seen what this people hath spoken, saying: The (*d*) two families, which the Lord had chosen, are cast off: and they have despised my people, so that it is no more a nation before them?

25 Thus saith the Lord: If I have not set my covenant between day and night, and laws to heaven and earth:

26 *Then* indeed I will also cast off the seed of Jacob, and of David my servant, so as not to take any of his seed to be rulers of the seed of Abraham, Isaac, and Jacob. For I will bring back their captivity, and will have mercy on them.

CHAP. XXXIV.

The prophet foretels that Sedecias shall fall into the hands of Nabuchodonosor: God's sentence upon the princes and people that had broken his covenant.

THE word that came to Jeremias from the Lord (when Nabuchodonosor king of Babylon, and all his army, and all the kingdoms of the earth that were under the power of his hand, and all the people fought against Jerusalem and against all the cities thereof) saying:

2 Thus saith the Lord, the God of Israel: Go, and speak to Sedecias king of Juda, and say to him: Thus saith the Lord: Behold I will deliver this city into the hands of the king of Babylon, and he shall burn it with fire.

3 And thou shalt not escape out of his hand: but

(*d*) Ver. 24. *Two families, &c.* viz. The families of the kings and priests.

thou ſhalt ſurely be taken, and thou ſhalt be delivered into his hand: and thy eyes ſhall ſee the eyes of the king of Babylon, and his mouth ſhall ſpeak with thy mouth, and thou ſhalt go to Babylon.

4 Yet hear the word of the Lord, O Sedecias king of Juda: Thus ſaith the Lord to thee: Thou ſhalt not die by the ſword,

5 But thou ſhalt (*a*) die in peace, and according to the burnings of thy fathers, the former kings that were before thee, ſo ſhall they burn thee: and, they ſhall mourn for thee, ſaying: Alas, Lord: for I have ſpoken the word, ſaith the Lord.

6 And Jeremias the prophet ſpoke all theſe words to Sedecias the king of Juda in Jeruſalem.

7 And the army of the king of Babylon fought againſt Jeruſalem, and againſt all the cities of Juda that were left, againſt Lachis, and againſt Azecha: for theſe remained of the cities of Juda, fenced cities.

8 The word that came to Jeremias from the Lord, after that king Sedecias had made a covenant with all the people in Jeruſalem, making a proclamation:

9 That every man ſhould let his man-ſervant, and every man his maid-ſervant, being a Hebrew man or a Hebrew woman, go free: and that they ſhould not lord it over them, to wit, over the Jews, their brethren.

10 And all the princes, and all the people who entered into the covenant, heard that every man ſhould let his man-ſervant, and every man his maid-ſervant go free, and ſhould no more have dominion over them: and they obeyed, and let them go free.

11 But afterwards they turned: and brought back again their ſervants and their handmaids, whom they had let go free, and brought them into ſubjection as men-ſervants, and maid-ſervants.

12 And the word of the Lord came to Jeremias from the Lord, ſaying:

13 Thus ſaith the Lord, the God of Iſrael: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the houſe of bondage, ſaying:

14 At the end of ſeven

Chap. XXXIV. (*a*) Ver. 5. *Die in peace.* That is, by a natural death.

years,

years, let ye go every man his brother being a Hebrew, who hath been ſold to thee, ſo he ſhall ſerve thee ſix years: and thou ſhalt let him go free from thee: and your fathers did not hearken to me, nor did they incline their ear.

15 And you turned to day, and did that which was right in my eyes, in proclaiming liberty every one to his brother: and you made a covenant in my ſight, in the houſe upon which my name is invocated.

16 And you are fallen back, and have defiled my name: and you have brought back again every man his man-ſervant, and every man his maid-ſervant, whom you had let go free, and ſet at liberty: and you have brought them into ſubjection to be your ſervants and handmaids.

17 Therefore thus ſaith the Lord: You have not hearkened to me, in proclaiming liberty every man to his brother, and every man to his friend: behold I proclaim a liberty for you, ſaith the Lord, to the ſword, to the peſtilence, and to the famine: and I will cauſe you to be removed to all the kingdoms of the earth.

18 And I will give the men that have tranſgreſſed my covenant, and have not performed the words of the covenant, which they agreed to in my preſence, when they cut the calf in two, and paſſed between the parts thereof:

19 The princes of Juda, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land that paſſed between the parts of the calf:

20 And I will give them into the hands of their enemies, and into the hands of them that ſeek their life: and their dead bodies ſhall be for meat to the fowls of the air, and to the beaſts of the earth.

21 And Sedecias the king of Juda, and his princes, I will give into the hands of their enemies, and into the hands of them that ſeek their lives, and into the hands of the armies of the king of Babylon, which are gone from you.

22 Behold I will command, ſaith the Lord, and I will bring them again to this city, and they ſhall fight againſt it, and take it, and burn it with fire: and I will make the cities of Juda a deſolation, without an inhabitant.

CHAP. XXXV.

The obedience of the Rechabites condemns the diſobedience of the Jews. The reward of the Rechabites.

THE word that came to Jeremias from the Lord in the days of Joakim the ſon of Joſias king of Juda, ſaying:

2 Go to the houſe of the (*a*) Rechabites: and ſpeak to them, and bring them into the houſe of the Lord, into one of the chambers of the treaſures, and thou ſhalt give them wine to drink.

3 And I took Jezonias the ſon of Jeremias the ſon of Habſamias, and his brethren, and all his ſons, and the whole houſe of the Rechabites.

4 And I brought them into the houſe of the Lord, to the treaſure-houſe of the ſons of Hanan, the ſon of Jegedelias the man of God, which was by the treaſure-houſe of the princes, above the treaſure of Maaſias the ſon of Sellum, who was keeper of the entry.

5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups: and I ſaid to them: Drink ye wine.

6 And they anſwered: We will not drink wine: becauſe Jonadab the ſon of Rechab, our father, commanded us, ſaying: You ſhall drink no wine, neither you, nor your children, for ever.

7 Neither ſhall ye build houſes, nor ſow ſeed, nor plant vineyards, nor have any: but you ſhall dwell in tents all your days, that you may live many days upon the face of the earth, in which you are ſtrangers.

8 Therefore we have obeyed the voice of Jonadab the ſon of Rechab, our father, in all things that he commanded us: ſo as to drink no wine all our days: neither we, nor our wives, nor our ſons, nor our daughters;

9 Nor to build houſes to dwell in, nor to have vineyard, or field, or ſeed:

10 But we have dwelt in tents, and have been obedient according to all that Jonadab our father commanded us.

11 But when Nabuchodonoſor king of Babylon came up to our land, we ſaid: Come, let us go into Jeruſalem from the face of the army of the Chaldeans, and from the face of the army of Syria: and we have remained in Jeruſalem.

Chap. XXXV. (*a*) Ver. 2. *Rechabites.* Theſe were of the race of Jethro, father-in-law to Moſes.

12 And

12 And the word of the Lord came to Jeremias, saying:

13 Thus saith the Lord of hosts the God of Israel: Go, and say to the men of Juda, and to the inhabitants of Jerusalem: Will you not receive instruction, to obey my words, saith the Lord?

14 The words of Jonadab the son of Rechab, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and you have not obeyed me.

15 And I have sent to you all my servants the prophets, rising early, and sending, and saying: Return ye every man from his wicked way, and make your ways good: and follow not strange gods, nor worship them, and you shall dwell in the land, which I gave you and your fathers: and you have not inclined your ear, nor hearkened to me.

16 So the sons of Jonadab the son of Rechab have constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel: Behold I will bring upon Juda, and upon all the inhabitants of Jerusalem all the evil, that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered me.

18 And Jeremias said to the house of the Rechabites: Thus saith the Lord of hosts the God of Israel: Because you have obeyed the commandment of Jonadab your father, and have kept all his precepts, and have done all that he commanded you:

19 Therefore thus saith the Lord of hosts the God of Israel: There shall not be wanting a man of the race of Jonadab the son of Rechab, standing before me for ever.

CHAP. XXXVI.

Jeremias sends Baruch to read his prophecies in the temple; the book is brought to king Joakim, who burns it. The prophet denounces his judgment, and causes Baruch to write a new copy.

AND it came to pass in the fourth year of Joakim, the son of Josias, king of Juda, that this word came to Jeremias by the Lord, saying:

2 Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the

nations from the day that I ſpoke to thee, from the days of Joſias even to this day.

3 If ſo be, when the houſe of Juda ſhall hear all the evils, that I purpoſe to do unto them, that they may return every man from his wicked way: and I will forgive their iniquity, and their ſin.

4 So Jeremias called Baruch the ſon of Nerias: and Baruch wrote from the mouth of Jeremias all the words of the Lord, which he had ſpoken to him, upon the roll of a book.

5 And Jeremias commanded Baruch, ſaying: I am (*a*) ſhut up, and cannot go into the houſe of the Lord.

6 Go thou in therefore, and read out of the roll, which thou haſt written from my mouth, the words of the Lord, in the hearing of all the people in the houſe of the Lord on the faſting day: and alſo thou ſhalt read them in the hearing of all Juda, that come out of their cities:

7 If ſo be they may preſent their ſupplication before the Lord, and may return every one from his wicked way: for great is the wrath and indignation, which the Lord hath pronounced againſt this people.

8 And Baruch the ſon of Nerias did according to all that Jeremias the prophet had commanded him, reading in the book the words of the Lord in the houſe of the Lord.

9 And it came to paſs in the fifth year of Joakim the ſon of Joſias king of Juda, in the ninth month, that they proclaimed a faſt before the Lord to all the people in Jeruſalem, and to all the people that were come together out of the cities of Juda to Jeruſalem.

10 And Baruch read out of the book the words of Jeremias in the houſe of the Lord, in the treaſury of Gamarias the ſon of Saphan the ſcribe, in the upper court, in the entry of the new gate of the houſe of the Lord, in the hearing of all the people.

11 And when Micheas the ſon of Gamarias the ſon of Saphan had heard out of the book all the words of the Lord,

12 He went down into the king's houſe to the ſecretary's chamber: and behold all the princes ſat there, Eliſama the

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Chap. XXXVI. (*a*) Ver. 5. *Shut up.* Not that the prophet was now in priſon; for the contrary appears from v. 19, but that he kept himſelf cloſe up, by reaſon of the perſecutions he had lately met with. See chap. xxvi.

ſcribe,

ſcribe, and Dalaias the ſon of Semeias, and Elnathan the ſon of Achobor, and Gamarias the ſon of Saphan, and Sedecias the ſon of Hananias, and all the princes.

13 And Micheas told them all the words that he had heard when Baruch read out of the book in the hearing of the people.

14 Therefore all the princes ſent Judi the ſon of Nathanias, the ſon of Selemias, the ſon of Chuſi, to Baruch, ſaying: Take in thy hand the roll in which thou haſt read in the hearing of the people, and come. So Baruch the ſon of Nerias took the roll in his hand, and came to them.

15 And they ſaid to him: Sit down and read theſe things in our hearing. And Baruch read in their hearing.

16 And when they had heard all the words, they looked upon one another with aſtoniſhment, and they ſaid to Baruch: We muſt tell the king all theſe words.

17 And they aſked him, ſaying: Tell us how didſt thou write all theſe words from his mouth.

18 And Baruch ſaid to them: With his mouth he pronounced all theſe words as if he were reading to me: and I wrote them with ink in the book.

19 And the princes ſaid to Baruch: Go, and hide thee, both thou and Jeremias, and let no man know where you are.

20 And they went in to the king into the court: but they laid up the roll in the chamber of Eliſama the ſcribe: and they told all the words in the hearing of the king.

21 And the king ſent Judi to fetch the roll: and he took it out of the chamber of Eliſama the ſcribe, *and* read it in the hearing of the king, and of all the princes that ſtood about the king.

22 Now the king ſat in the winter-houſe, in the ninth month: and there was a hearth before him full of burning coals.

23 And when Judi had read three or four pages, he cut it with the penknife, and he caſt it into the fire, that was upon the hearth, till all the roll was conſumed with the fire that was on the hearth.

24 And the king and all his ſervants, that heard all theſe words, were not afraid, nor did they rend their garments.

25 But yet Elnathan, and Dalaias, and Gamarias ſpoke to the king, not to burn the book: but he would not hear them.

26 And the king commanded Jeremiel the ſon of Amelech, and Saraias the ſon of Ezriel, and Selemias the ſon of Abdeel, to take up Baruch

ruch the ſcribe, and Jeremias the prophet: but the Lord hid them.

27 And the word of the Lord came to Jeremias the prophet, after that the king had burnt the roll and the words that Baruch had written from the mouth of Jeremias, ſaying:

28 Take thee again another roll: and write in it all the former words, that were in the firſt roll, which Joakim the king of Juda hath burnt.

29 And thou ſhalt ſay to Joakim the king of Juda: Thus ſaith the Lord: Thou haſt burnt that roll, ſaying: Why haſt thou written therein, and ſaid: The king of Babylon ſhall come ſpeedily, and ſhall lay waſte this land: and ſhall cauſe to ceaſe from thence man and beaſt?

30 Therefore thus ſaith the Lord againſt Joakim the king of Juda: (*b*) He ſhall have none to ſit upon the throne of David: and his dead body ſhall be caſt out to the heat by day, and to the froſt by night.

31 And I will puniſh him, and his ſeed, and his ſervants for their iniquities, and I will bring upon them, and upon the inhabitants of Jeruſalem, and upon the men of Juda all the evil, that I have pronounced againſt them, but they have not heard.

32 And Jeremias took another roll, and gave it to Baruch the ſon of Nerias the ſcribe: who wrote in it from the mouth of Jeremias all the words of the book, which Joakim the king of Juda had burnt with fire: and there were added beſides many more words, than had been before.

CHAP. XXXVII.

Jeremias propheſies that the Chaldeans, who had departed from Jeruſalem, would return and burn the city. He is caſt into priſon. His conference with Sedecias.

NOW king Sedecias the ſon of Joſias reigned inſtead of Jechonias the ſon of Joakim: whom Nabuchodonoſor king of Babylon made king in the land of Juda.

2 But neither he, nor his ſervants, nor the people of the land did obey the words of the Lord, that he ſpoke in the hand of Jeremias the prophet.

3 And king Sedecias ſent Juchal the ſon of Selemias, and Sophonias the ſon of Maaſias the prieſt to Jeremias the

(*b*) Ver. 30. *He ſhall have none*, &c. Becauſe his ſon Joachin or Jechonias, within three months after the death of his father, was carried away to Babylon, ſo that his reign is not worthy to be taken notice of.

prophet,

prophet, ſaying: Pray to the Lord our God for us.

4 Now Jeremias walked freely in the midſt of the people: for they had not as yet caſt him into priſon. And the army of Pharao was come out of Egypt: and the Chaldeans that beſieged Jeruſalem, hearing theſe tidings, had departed from Jeruſalem.

5 And the word of the Lord came to Jeremias the prophet, ſaying:

6 Thus ſaith the Lord the God of Iſrael: Thus ſhall you ſay to the king of Juda, who ſent you to enquire of me: Behold the army of Pharao, which is come forth to help you, ſhall return into their own land into Egypt.

7 And the Chaldeans ſhall come again, and fight againſt this city, and take it, and burn it with fire.

8 Thus ſaith the Lord: Deceive not your ſouls, ſaying: The Chaldeans ſhall ſurely depart and go away from us: for they ſhall not go away.

9 But if you ſhould even deſtroy all the army of the Chaldeans, that fight againſt you, and there ſhould be left of them only ſome wounded men: yet they ſhould riſe up every man from his tent, and burn this city with fire.

10 Now when the army of the Chaldeans was gone away from Jeruſalem, becauſe of Pharao's army,

11 Jeremias went forth out of Jeruſalem to go into the land of Benjamin, and to divide a poſſeſſion there in the preſence of the citizens.

12 And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jerias, the ſon of Selemias, the ſon of Hananias: and he took hold of Jeremias the prophet, ſaying: Thou art fleeing to the Chaldeans.

13 And Jeremias anſwered: It is not ſo, I am not fleeing to the Chaldeans. But he hearkened not to him: ſo Jerias took Jeremias, and brought him to the princes.

14 Wherefore the princes were angry with Jeremias, and they beat him, and caſt him into the priſon that was in the houſe of Jonathan the ſcribe: for he was chief over the priſon.

15 So Jeremias went into the houſe of the priſon, and into the dungeon: and Jeremias remained there many days.

16 Then Sedecias the king ſent *and* took him: and aſked him ſecretly in his houſe, and ſaid: Is there, thinkeſt thou, any word from the Lord? and Jeremias ſaid: There is. And he ſaid: Thou ſhalt be delivered into the hands of the king of Babylon.

17 And

17 And Jeremias said to king Sedecias: In what have I offended against thee, or thy servants, or thy people, that thou hast cast me into prison?

18 Where are your prophets that prophesied to you, and said: The king of Babylon shall not come against you, and against this land?

19 Now therefore hear, I beseech thee, my lord the king: let my petition be accepted in thy sight: and send me not back into the house of Jonathan the scribe, lest I die there.

20 Then king Sedecias commanded that Jeremias should be committed into the entry of the prison: and that they should give him daily a piece of bread, beside broth, till all the bread in the city were spent: and Jeremias remained in the entry of the prison.

CHAP. XXXVIII.

The prophet at the instance of the great men is cast into a filthy dungeon: he is drawn out by Abdemelech, and has another conference with the king.

NOW Saphatias the son of Mathan, and Gedelias the son of Phassur, and Juchal the son of Selemias, and Phassur the son of Melchias heard the words that Jeremias spoke to all the people, saying:

2 Thus saith the Lord: Whosoever shall remain in this city, shall die by the sword, and by the famine, and by the pestilence: but he that shall go forth to the Chaldeans, shall live, and his life shall be safe, and he shall live.

3 Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it.

4 And the princes said to the king: We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war, that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil.

5 And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

6 Then they took Jeremias, and cast him into the dungeon of Melchias the son of Amelech, which was in the entry of the prison: and they let down Jeremias by ropes into the dungeon, wherein there was no water, but mire. And Jeremias sunk into the mire.

7 Now Abdemelech the Ethiopian an eunuch, that was in the king's house, heard that they had put Jeremias in the dungeon: but the king was sitting in the gate of Benjamin.

8 And

8 And Abdemelech went out of the king's houſe, and ſpoke to the king, ſaying:

9 My lord the king, theſe men have done evil in all that they have done againſt Jeremias the prophet, caſting him into the dungeon to die there with hunger, for there is no more bread in the city.

10 Then the king commanded Abdemelech the Ethiopian, ſaying: Take from hence thirty men with thee, and draw up Jeremias the prophet out of the dungeon, before he die.

11 So Abdemelech taking the men with him, went into the king's houſe, that was under the ſtorehouſe: and he took from thence old clouts, and old rotten rags: and he let them down by cords to Jeremias into the dungeon.

12 And Abdemelech the Ethiopian ſaid to Jeremias: Put theſe old clouts, and theſe rent and rotten rags under thy arms, and upon the cords: and Jeremias did ſo.

13 And they drew up Jeremias with the cords, and brought him forth out of the dungeon. And Jeremias remained in the entry of the priſon.

14 And king Sedecias ſent, and took Jeremias the prophet to him to the third gate, that was in the houſe of the Lord: and the king ſaid to Jeremias: I will aſk thee a thing, hide nothing from me.

15 Then Jeremias ſaid to Sedecias: If I ſhall declare it to thee, wilt thou not put me to death? and if I give thee counſel, thou wilt not hearken to me.

16 Then king Sedecias ſwore to Jeremias, in private, ſaying: As the Lord liveth, that made us this ſoul, I will not put thee to death, nor will I deliver thee into the hands of theſe men, that ſeek thy life.

17 And Jeremias ſaid to Sedecias: Thus ſaith the Lord of hoſts the God of Iſrael: If thou wilt take a reſolution and go out to the princes of the king of Babylon, thy ſoul ſhall live, and this city ſhall not be burnt with fire: and thou ſhalt be ſafe, and thy houſe.

18 But if thou wilt not go out to the princes of the king of Babylon, this city ſhall be delivered into the hands of the Chaldeans, and they ſhall burn it with fire: and thou ſhalt not eſcape out of their hands.

19 And king Sedecias ſaid to Jeremias: I am afraid becauſe of the Jews, that are fled over to the Chaldeans: leſt I ſhould be delivered into their hands, and they ſhould abuſe me.

20 But Jeremias anſwered: They ſhall not deliver thee: hearken, I beſeech thee, to the word

word of the Lord, which I ſpeak to thee, and it ſhall be well with thee, and thy ſoul ſhall live.

21 But if thou wilt not go forth: this is the word, which the Lord hath ſhewed me:

22 Behold all the women, that are left in the houſe of the king of Juda, ſhall be brought out to the princes of the king of Babylon: and they ſhall ſay: (*a*) Thy men of peace have deceived thee, and have prevailed againſt thee, they have plunged thy feet in the mire, and in a ſlippery place, and they have departed from thee.

23 And all thy wives, and thy children ſhall be brought out to the Chaldeans, and thou ſhalt not eſcape their hands, but thou ſhalt be taken by the hand of the king of Babylon: and he ſhall burn this city with fire.

24 Then Sedecias ſaid to Jeremias: Let no man know theſe words, and thou ſhalt not die.

25 But if the princes ſhall hear, that I have ſpoken with thee, and ſhall come to thee, and ſay to thee: Tell us what thou haſt ſaid to the king, hide it not from us, and we will not kill thee: and alſo what the king ſaid to thee.

26 Thou ſhalt ſay to them: I preſented my ſupplication before the king, that he would not command me to be carried back into the houſe of Jonathan, to die there.

27 So all the princes came to Jeremias, and aſked him: and he ſpoke to them according to all the words that the king had commanded him, and they left him: for nothing had been heard.

28 But Jeremias remained in the entry of the priſon, until the day that Jeruſalem was taken: and it came to paſs that Jeruſalem was taken.

CHAP. XXXIX.

After two years ſiege Jeruſalem is taken. Sedecias is carried before Nabuchodonoſor, who kills his ſons in his ſight, and then puts out his eyes. Jeremias is ſet at liberty.

IN the ninth year of Sedecias king of Juda, in the tenth month, came Nabuchodonoſor king of Babylon, and all his army to Jeruſalem, and they beſieged it.

2 And in the eleventh year of Sedecias, in the fourth month, the fifth day of the month, the city was broken up.

Chap. XXXVIII. (*a*) Ver. 22. *Thy men of peace. Viri pacifici tui.* That is, thy falſe friends promiſing thee peace and happineſs, and by their evil counſels involving thee in miſery.

3 And

3 And all the princes of the king of Babylon came in, and ſat in the middle gate: Neregel, Sereſer, Semegarnabu, Sarſachim, Rabſares, Neregel, Sereſer, Rebmag, and all the reſt of the princes of the king of Babylon.

4 And when Sedecias the king of Juda, and all the men of war ſaw them, they fled: and they went forth in the night out of the city by the way of the king's garden, and by the gate that was between the two walls, and they went out to the way of the deſart.

5 But the army of the Chaldeans purſued after them: and they took Sedecias in the plain of the deſart of Jericho, and when they had taken him, they brought him to Nabuchodonoſor king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

6 And the king of Babylon ſlew the ſons of Sedecias in Reblatha, before his eyes: and the king of Babylon ſlew all the nobles of Juda.

7 He alſo put out the eyes of Sedecias: and bound him with fetters, to be carried to Babylon.

8 And the Chaldeans burnt the king's houſe, and the houſes of the people with fire, and they threw down the wall of Jeruſalem.

9 And Nabuzardan the general of the army carried away captive to Babylon the remnant of the people, that remained in the city, and the fugitives that had gone over to him, and the reſt of the people that remained.

10 But Nabuzardan the general left ſome of the poor people that had nothing at all, in the land of Juda, and he gave them vineyards, and ciſterns at that time.

11 Now Nabuchodonoſor king of Babylon had given charge to Nabuzardan the general concerning Jeremias, ſaying:

12 Take him, and ſet thy eyes upon him, and do him no harm: but as he hath a mind ſo do with him.

13 Therefore Nabuzardan the general ſent; and Nabuſezban, and Rabſares, and Neregel, and Sereſer, and Rebmag, and all the nobles of the king of Babylon,

14 Sent, and took Jeremias out of the court of the priſon, and committed him to Godolias the ſon of Ahicam the ſon of Saphan, that he might go home, and dwell among the people.

15 But the word of the Lord came to Jeremias, when he was yet ſhut up in the court of the priſon, ſaying:

16 Go, and tell Abdemelech the Ethiopian, ſaying: Thus ſaith the Lord of hoſts the God of Iſrael: Behold I will bring my words

upon this city unto evil, and not unto good: and they ſhall be *accompliſhed* in thy ſight in that day.

17 And I will deliver thee in that day, ſaith the Lord: and thou ſhalt not be given into the hands of the men whom thou feareſt:

18 But for a certainty I will deliver thee, and thou ſhalt not fall by the ſword: but thy life ſhall be ſaved for thee, becauſe thou haſt put thy truſt in me, ſaith the Lord.

CHAP. XL.

Jeremias remains with Godolias the governor: who receives all the Jews that reſort to him.

THE word that came to Jeremias from the Lord, after that Nabuzardan the general had let him go from Rama, when he had taken him, being bound with chains, among all them that were carried away from Jeruſalem and Juda, and were carried to Babylon.

2 And the general of the army taking Jeremias, ſaid to him: The Lord thy God hath pronounced this evil upon this place,

3 And he hath brought it: and the Lord hath done as he hath ſaid: becauſe you have ſinned againſt the Lord, and have not hearkened to his voice, and this word is come upon you.

4 Now then behold I have looſed thee this day from the chains, which were upon thy hands: if it pleaſe thee to come with me to Babylon, come: and I will ſet my eyes upon thee: but if it do not pleaſe thee to come with me to Babylon, ſtay here: behold all the land is before thee, as thou ſhalt chooſe, and whither it ſhall pleaſe thee to go, thither go.

5 And come not with me: but dwell with Godolias the ſon of Ahicam, the ſon of Saphan, whom the king of Babylon hath made governor over the cities of Juda: dwell therefore with him in the midſt of the people: or whitherſoever it ſhall pleaſe thee to go, go. And the general of the army gave him victuals, and preſents, and let him go.

6 And Jeremias went to Godolias the ſon of Ahicam to Maſphath: and dwelt with him in the midſt of the people that were left in the land.

7 And when all the captains of the army, that were ſcattered through the countries, they and their companions, had heard, that the king of Babylon had made Godolias the ſon of Ahicam governor of the country, and that he had committed unto him men and women, and children,

dren, and of the poor of the land, them that had not been carried away captive to Babylon:

8 They came to Godolias, to Maſphath: Iſmahel the ſon of Nathanias, and Johanan, and Jonathan, the ſons of Caree, and Sareas the ſon of Thanehumeth, and the children of Ophi, that were of Netophathi, and Jezonias the ſon of Maachathi, they and their men,

9 And Godolias the ſon of Ahicam the ſon of Saphan ſwore to them, and to their companions, ſaying: Fear not to ſerve the Chaldeans: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

10 Behold I dwell in Maſphath, that I may anſwer the commandment of the Chaldeans, that are ſent to us: but as for you, gather ye the vintage, and the harveſt, and the oil, and lay it up in your veſſels, and abide in your cities which you hold.

11 Moreover all the Jews, that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, when they heard that the king of Babylon had left a remnant in Judea, and that he had made Godolias the ſon of Ahicam the ſon of Saphan ruler over them:

12 All the Jews, I ſay, returned out of all the places to which they had fled, and they came into the land of Juda to Godolias to Maſphath: and they gathered wine, and a very great harveſt.

13 Then Johanan the ſon of Caree, and all the captains of the army, that had been ſcattered about in the countries, came to Godolias to Maſphath,

14 And they ſaid to him: Know that Baalis the king of the children of Ammon hath ſent Iſmahel the ſon of Nathanias to kill thee. And Godolias the ſon of Ahicam believed them not.

15 But Johanan, the ſon of Caree, ſpoke to Godolias privately in Maſphath, ſaying: I will go, and I will kill Iſmahel the ſon of Nathanias *and* no man ſhall know it: leſt he kill thee, and all the Jews be ſcattered, that are gathered unto thee, and the remnant of Juda periſh.

16 And Godolias the ſon of Ahicam ſaid to Johanan the ſon of Caree: Do not this thing: for what thou ſayſt of Iſmahel is falſe.

CHAP. XLI.

Godolias is ſlain: the Jews that were with him are apprehenſive of the Chaldeans.

AND it came to paſs in the ſeventh month, that Iſmahel the ſon of Nathanias, the ſon of Eliſama of the roy-

al blood, and the nobles of the king, and ten men with him came to Godolias the ſon of Ahicam into Maſphath: and they ate bread there together in Maſphath.

2 And Iſmahel the ſon of Nathanias aroſe, and the ten men that were with him, and they ſtruck Godolias the ſon of Ahicam the ſon of Saphan with the ſword, and ſlew him whom the king of Babylon had made governor over the land.

3 Iſmahel ſlew alſo all the Jews that were with Godolias in Maſphath, and the Chaldeans that were found there, and the ſoldiers.

4 And on the ſecond day after he had killed Godolias, no man yet knowing it,

5 There came ſome from Sichem, and from Silo, and from Samaria, fourſcore men, with their beards ſhaven, and their cloths rent, and mourning: and they had offerings and incenſe in their hand, to offer in the houſe of the Lord.

6 And Iſmahel the ſon of Nathanias went forth from Maſphath to meet them, weeping all along as he went: and when he had met them, he ſaid to them: Come to Godolias the ſon of Ahicam.

7 And when they were come to the midſt of the city, Iſmahel the ſon of Nathanias ſlew them, *and caſt them* into the midſt of the pit, he and the men that were with him.

8 But ten men were found among them, that ſaid to Iſmahel: Kill us not: for we have ſtores in the field, of wheat, and barley, and oil, and honey. And he forbore, and ſlew them not with their brethrén.

9 And the pit into which Iſmahel caſt all the dead bodies of the men whom he ſlew becauſe of Godolias, is the ſame that king Aſa made, for fear of Baaſa the king of Iſrael: the ſame did Iſmahel the ſon of Nathanias fill with them that were ſlain.

10 Then Iſmahel carried away captive all the remnant of the people, that were in Maſphath: the king's daughters, and all the people, that remained in Maſphath: whom Nabuzardan the general of the army had committed to Godolias the ſon of Ahicam. And Iſmahel the ſon of Nathanias took them, and he departed, to go over to the children of Ammon.

11 But Johanan the ſon of Caree, and all the captains of the fighting men, that were with him, heard of the evil that Iſmahel the ſon of Nathanias had done.

12 And taking all the men, they went out to fight againſt Iſmahel the ſon of Nathanias, and they found him by the great waters that are in Gabaon.

13 And when all the people

ple that were with Ismahel, had seen Johanan the son of Caree, and all the captains of the fighting men, that were with him, they rejoiced.

14 And all the people, whom Ismahel had taken, went back to Masphath: and they returned and went to Johanan the son of Caree.

15 But Ismahel the son of Nathanias fled with eight men, from the face of Johanan, and went to the children of Ammon.

16 Then Johanan the son of Caree, and all the captains of the soldiers that were with him, took all the remnant of the people, whom they had recovered from Ismahel the son of Nathanias, from Masphath, after that he had slain Godolias the son of Ahicam: valiant men for war, and the women, and the children, and the eunuchs, whom he had brought back from Gabaon.

17 And they departed, and sat as sojourners in Chamaam, which is near Bethlehem: in order to go forward, and enter into Egypt,

18 From the face of the Chaldeans: for they were afraid of them, because Ismahel the son of Nathanias had slain Godolias the son of Ahicam, whom the king of Babylon had made governor in the land of Juda.

CHAP. XLII.

Jeremias assures the remnant of the people, that if they will stay in Juda, they shall be safe; but if they go down into Egypt, they shall perish.

THEN all the captains of the warriors, and Johanan the son of Caree, and Jezonias the son of Osaias, and the rest of the people from the least to the greatest came near:

2 And they said to Jeremias the prophet: Let our supplication fall before thee: and pray thou for us to the Lord thy God for all this remnant, for we are left but a few of many, as thy eyes do behold us.

3 And let the Lord thy God shew us the way, by which we may walk, and the thing that we must do.

4 And Jeremias the prophet said to them: I have heard *you*, behold I will pray to the Lord your God according to your words: and whatsoever thing he shall answer me, I will declare it to you: and I will hide nothing from you.

5 And they said to Jeremias: The Lord be witness between us of truth and faithfulness, if we do not according to every thing, for which the Lord thy God shall send thee to us.

6 Whether it be (*a*) good or evil, we will obey the voice of the Lord our God, to whom we ſend thee: that it may be well with us, when we ſhall hearken to the voice of the Lord our God.

7 Now after ten days, the word of the Lord came to Jeremias.

8 And he called Johanan the ſon of Caree, and all the captains of the fighting men that were with him, and all the people from the leaſt to the greateſt.

9 And he ſaid to them: Thus ſaith the Lord the God of Iſrael, to whom you ſent me, to preſent your ſupplications before him:

10 If you will be quiet and remain in this land, I will build you up, and not pull you down; I will plant you, and not pluck you up: for now I am appeaſed for the evil that I have done to you.

11 Fear not becauſe of the king of Babylon, of whom you are greatly afraid: fear him not, ſaith the Lord: for I am with you, to ſave you, and to deliver you from his hand.

12 And I will ſhew mercies to you, and will take pity on you, and will cauſe you to dwell in your own land.

13 But if you ſay: We will not dwell in this land, neither will we hearken to the voice of the Lord our God,

14 Saying: No, but we will go into the land of Egypt: where we ſhall ſee no war, nor hear the ſound of the trumpet, nor ſuffer hunger: and there we will dwell.

15 For this now hear the word of the Lord, ye remnant of Juda: Thus ſaith the Lord of hoſts, the God of Iſrael: If you ſet your faces to go into Egypt, and enter in to dwell there:

16 The ſword which you fear, ſhall overtake you there in the land of Egypt: and the famine, whereof you are afraid, ſhall ſtick cloſe to you in Egypt, and there you ſhall die.

17 And all the men that ſet their faces to go into Egypt, to dwell there, ſhall die by the ſword, and by the famine, and by the peſtilence: none of them ſhall remain, nor eſcape from the face of the evil, that I will bring upon them.

18 For thus ſaith the

Chap. XLII. (*a*) Ver. 6. *Good or evil.* That is, agreeable or diſagreeable.

Lord

Lord of hoſts, the God of Iſrael: As my anger and my indignation hath been kindled againſt the inhabitants of Jeruſalem: ſo ſhall my indignation be kindled againſt you, when you ſhall enter into Egypt, and you ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach: and you ſhall ſee this place no more.

19 This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt: know certainly that I have adjured you this day,

20 For you have deceived your own ſouls: for you ſent me to the Lord our God, ſaying: Pray for us to the Lord our God, and according to all that the Lord our God ſhall ſay to thee, ſo declare unto us, and we will do it.

21 And now I have declared it to you this day, and you have not obeyed the voice of the Lord your God, with regard to all the things for which he hath ſent me to you.

22 Now therefore know certainly that you ſhall die by the ſword, and by the famine, and by the peſtilence in the place to which you deſire to go to dwell there.

CHAP. XLIII.

The Jews, contrary to the orders of God by the prophet, go into Egypt, carrying Jeremias with them. He foretels the devaſtation of that land by the king of Babylon.

AND it came to paſs, that when Jeremias had made an end of ſpeaking to the people all the words of the Lord their God, for which the Lord their God had ſent him to them, all theſe words:

2 Azarias the ſon of Oſaias, and Johanan the ſon of Caree, and all the proud men, made anſwer, ſaying to Jeremias: Thou telleſt a lie: the Lord our God hath not ſent thee, ſaying: Go not into Egypt, to dwell there.

3 But Baruch the ſon of Nerias ſetteth thee on againſt us, to deliver us into the hands of the Chaldeans, to kill us, and to cauſe us to be carried away captives to Babylon.

4 So Johanan the ſon of Caree, and all the captains of the ſoldiers, and all the people, obeyed not the voice of the Lord, to remain in the land of Juda.

5 But Johanan the ſon of Caree, and all the captains of the ſoldiers took all the remnant

remnant of Juda, that were returned out of all nations, to which they had before been ſcattered, to dwell in the land of Juda:

6 Men, and women, and children, and the king's daughters, and every ſoul, which Nabuzardan the general had left with Godolias the ſon of Ahicam the ſon of Saphan, and Jeremias the prophet, and Baruch the ſon of Nerias.

7 And they went into the land of Egypt, for they obeyed not the voice of the Lord: and they came as far as Taphnis.

8 And the word of the Lord came to Jeremias in Taphnis, ſaying:

9 Take great ſtones in thy hand, and thou ſhalt hide them in the vault that is under the brick wall at the gate of Pharao's houſe in Taphnis: in the ſight of the men of Juda.

10 And thou ſhalt ſay to them: Thus ſaith the Lord of hoſts, the God of Iſrael: Behold I will ſend, and take Nabuchodonoſor the king of Babylon my ſervant: and I will ſet his throne over theſe ſtones, which I have hid, and he ſhall ſet his throne over them.

11 And he ſhall come and ſtrike the land of Egypt: ſuch as are for death, to death: and ſuch as are for captivity, to captivity: and ſuch as are for the ſword, to the ſword.

12 And he ſhall kindle a fire in the temples of the gods of Egypt, and he ſhall burn them, and he ſhall carry them away captives: and he ſhall array himſelf with the land of Egypt, as a ſhepherd putteth on his garment: and he ſhall go forth from thence in peace.

13 And he ſhall break the ſtatues of the houſe of the ſun, that are in the land of Egypt: and the temples of the gods of Egypt he ſhall burn with fire.

CHAP. XLIV.

The prophet's admonition to the Jews in Egypt againſt idolatry is not regarded: he denounces to them their deſtruction.

THE word that came to Jeremias, concerning all the Jews that dwelt in the land of Egypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the land of Phatures, ſaying:

2 Thus ſaith the Lord of hoſts, the God of Iſrael: You have ſeen all this evil, that I have brought upon Jeruſalem, and upon all the cities of Juda: and behold they are deſolate this day, and there is not an inhabitant in them:

3 Becauſe

3 Becauſe of the wickedneſs which they have committed, to provoke me to wrath, and to go and offer ſacrifice, and worſhip other gods, which neither they, nor you, nor your fathers knew.

4 And I ſent to you all my ſervants the prophets, riſing early, and ſending, and ſaying: Do not commit this abominable thing, which I hate.

5 But they heard not, nor inclined their ear to turn from their evil ways, and not to ſacrifice to ſtrange gods.

6 Wherefore my indignation and my fury was poured forth, and was kindled in the cities of Juda, and in the ſtreets of Jeruſalem: and they are turned to deſolation and waſte as at this day.

7 And now thus ſaith the Lord of hoſts, the God of Iſrael: Why do you commit this great evil againſt your own ſouls, that there ſhould die of you man and woman, child and ſuckling out of the midſt of Juda, and no remnant ſhould be left you:

8 In that you provoke me to wrath with the works of your hands, by ſacrificing to other gods in the land of Egypt, into which you are come to dwell therein: and that you ſhould periſh, and be a curſe, and a reproach to all the nations of the earth?

9 Have you forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the land of Juda, and in the ſtreets of Jeruſalem?

10 They are not cleanſed even to this day: neither have they feared, nor walked in the law of the Lord, nor in my commandments, which I ſet before you and your fathers.

11 Therefore thus ſaith the Lord of hoſts, the God of Iſrael: Behold I will ſet my face upon you for evil: and I will deſtroy all Juda.

12 And I will take the remnant of Juda that have ſet their faces to go into the land of Egypt, and to dwell there: and they ſhall be all conſumed in the land of Egypt: they ſhall fall by the ſword, and by the famine: and they ſhall be conſumed from the leaſt even to the greateſt, by the ſword, and by the famine ſhall they die: and they ſhall be for an execration, and for a wonder, and for a curſe, and for a reproach.

13 And I will viſit them that dwell in the land of Egypt,

Egypt, as I have visited Jerusalem, by the sword, and by the famine, and by the pestilence.

14 And there shall be none that shall escape, and remain of the remnant of the Jews, that are gone to sojourn in the land of Egypt: and that shall return into the land of Juda, to which they have a desire to return to dwell there: there shall none return but they that shall flee.

15 Then all the men that knew that their wives sacrificed to other gods: and all the women of whom there stood by a great multitude, and all the people of them that dwelt in the land of Egypt in Phatures, answered Jeremias, saying:

16 As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee:

17 But we will certainly do every word that shall proceed out of our own mouth, to sacrifice to (*a*) the queen of heaven, and to pour out drink-offerings to her, as we and our fathers have done, our kings, and our princes in the cities of Juda, and in the streets of Jerusalem, and we were filled with bread, and it was well with us, and we saw no evil.

18 But since we left off to offer sacrifice to the queen of heaven, and to pour out drink-offerings to her, we have wanted all things, and have been consumed by the sword, and by famine.

19 And if we offer sacrifice to the queen of heaven, and pour out drink-offerings to her: did we make cakes to worship her, to pour out drink-offerings to her, without our husbands?

20 And Jeremias spoke to all the people, to the men, and to the women, and to all the people which had given him that answer, saying:

21 Was it not the sacrifice that you offered in the cities of Juda, and in the streets of Jerusalem, you and your fathers, your kings, and your princes, and the people of the land, which the Lord hath remembered, and hath it not entered into his heart?

22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which you have committed: therefore your land is become a desolation, and an astonishment,

Chap. XLIV. (*a*) Ver. 17. *The queen of heaven.* The moon, which they worshipped under this name.

and

and a curſe, without an inhabitant, as at this day.

23 Becauſe you have ſacrificed to idols, and have ſinned againſt the Lord: and have not obeyed the voice of the Lord, and have not walked in his law, and in his commandments, and in his teſtimonies: therefore are theſe evils come upon you, as at this day.

24 And Jeremias ſaid to all the people, and to all the women: Hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt:

25 Thus ſaith the Lord of hoſts, the God of Iſrael, ſaying: You and your wives have ſpoken with your mouth, and fulfilled with your hands, ſaying: Let us perform our vows which we have made, to offer ſacrifice to the queen of heaven, and to pour out drink-offerings to her: you have fulfilled your vows, and have performed them indeed.

26 Therefore hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt: Behold I have ſworn by my great name, ſaith the Lord: that my name ſhall no more be named in the mouth of any man of Juda, in the land of Egypt, ſaying: The Lord God liveth.

27 Behold I will watch over them for evil, and not for good: and all the men of Juda that are in the land of Egypt, ſhall be conſumed, by the ſword, and by the famine, till there be an end of them.

28 And a few men *only* that ſhall flee from the ſword, ſhall return out of the land of Egypt into the land of Juda: and all the remnant of Juda that are gone into the land of Egypt to dwell there, ſhall know, whoſe word ſhall ſtand, mine, or theirs.

29 And this ſhall be a ſign to you, ſaith the Lord, that I will puniſh you in this place: that you may know that my words ſhall be accompliſhed indeed againſt you for evil.

30 Thus ſaith the Lord: Behold I will deliver Pharao Ephree king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life: as I delivered Sedecias king of Juda into the hand of Nabuchodonoſor the king of Babylon his enemy, and that ſought his life.

CHAP. XLV.

The prophet comforts Baruch in his affliction.

THE word that Jeremias the prophet ſpoke to Baruch the ſon of Nerias, when he had written theſe words in a book, out of the mouth

mouth of Jeremias, in the fourth year of Joakim the ſon of Joſias king of Juda, ſaying:

2 Thus ſaith the Lord the God of Iſrael to thee, Baruch:

3 Thou haſt ſaid: Wo is me, wretch that I am, for the Lord hath added ſorrow to my ſorrow: I am wearied with my groans, and I find no reſt.

4 Thus ſaith the Lord: Thus ſhalt thou ſay to him: Behold, them whom I have built, I *now* deſtroy: and them whom I have planted, I pluck up, and all this land.

5 And doſt thou ſeek great things for thyſelf? Seek *them* not: for behold I will bring evil upon all fleſh, ſaith the Lord: but I will give thee thy life and ſave thee in all places, whitherſoever thou ſhalt go.

CHAP. XLVI.

A prophecy againſt Egypt. The Jews ſhall return from captivity.

THE word of the Lord that came to Jeremias the prophet againſt the Gentiles,

2 Againſt Egypt, againſt the army of Pharao Nechao king of Egypt, which was by the river Euphrates in Charcamis, whom Nabuchodonoſor the king of Babylon defeated, in the fourth year of Joakim the ſon of Joſias king of Juda.

3 Prepare ye the ſhield, and buckler, and go forth to battle.

4 Harneſs the horſes, and get up, ye horſemen: ſtand forth with *your* helmets, furbiſh the ſpears, put on coats of mail.

5 What then? I have ſeen them diſmaied, and turning their backs, their valiant ones ſlain: they fled apace, and they looked not back: terror was round about, ſaith the Lord.

6 Let not the ſwift flee away, nor the ſtrong think to eſcape: they are overthrown, and fallen down, towards the north by the river Euphrates.

7 Who is this that cometh up as a flood: and his ſtreams ſwell like thoſe of rivers?

8 Egypt riſeth up like a flood, and the waves thereof ſhall be moved as rivers, and he ſhall ſay: I will go up and will cover the earth: I will deſtroy the city, and its inhabitants.

9 Get ye up on horſes, and glory in chariots, and let the valiant men come forth, the Ethiopians, and the Lybians that hold the ſhield, and the Lydians that take, and ſhoot arrows.

10 For this *is* the day of the Lord the God of hoſts, a day

day of vengeance, that he may revenge himſelf of his enemies: the ſword ſhall devour, and ſhall be filled, and ſhall be drunk with their blood: for there is a ſacrifice of the Lord God of hoſts, in the north country, by the river Euphrates.

11 Go up into Galaad, and take balm, O virgin daughter of Egypt: in vain doſt thou multiply medicines, there ſhall be no cure for thee.

12 The nations have heard of thy diſgrace, and thy howling hath filled the land: for the ſtrong hath ſtumbled againſt the ſtrong, and both are fallen together.

13 The word that the Lord ſpoke to Jeremias the prophet, how Nabuchodonoſor king of Babylon ſhould come and ſtrike the land of Egypt:

14 Declare ye to Egypt, and publiſh it in Magdal, and let it be known in Memphis, and in Taphnis: Say ye: Stand up, and prepare thyſelf: for the ſword ſhall devour all round about thee.

15 Why are thy valiant men come to nothing? they ſtood not: becauſe the Lord hath overthrown them.

16 He hath multiplied them that fall, and one hath fallen upon another, and they ſhall ſay: Ariſe, and let us return to our own people, and to the land of our nativity, from the ſword of (*a*) the dove.

17 Call ye the name of Pharao king of Egypt, a tumult time hath brought.

18 *As* I live (ſaith the king, whoſe name is the Lord of hoſts) as Thabor is among the mountains, and as Carmel by the ſea, ſo ſhall he come.

19 Furniſh thyſelf to go into captivity, thou daughter inhabitant of Egypt: for Memphis ſhall be made deſolate, and ſhall be forſaken, and uninhabited.

20 Egypt *is like* a fair and beautiful heifer: there ſhall come from the north one that ſhall goad her.

21 Her hirelings alſo that lived in the midſt of her, like fatted calves are turned back, and are fled away together, and they could not ſtand: for the day of their ſlaughter is come upon them, the time of their viſitation.

22 Her voice ſhall ſound like braſs, for they ſhall haſten with an army, and with axes they ſhall come againſt her, as hewers of wood.

Chap. XLVI. (*a*) Ver. 16. *The dove.* See the annotation on chap. xxv. ver. 35.

23 They have cut down her foreſt, ſaith the Lord, which cannot be counted: they are multiplied above locuſts, and are without number.

24 The daughter of Egypt is confounded, and delivered into the hand of the people of the north.

25 The Lord of hoſts the God of Iſrael hath ſaid: Behold I will (*b*) viſit upon the tumult of (*c*) Alexandria, and upon Pharao, and upon Egypt, and upon her gods, and upon her kings, and upon Pharao, and upon them that truſt in him.

26 And I will deliver them into the hand of them that ſeek their lives, and into the hand of Nabuchodonoſor king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited as in the days of old, ſaith the Lord.

27 And thou my ſervant Jacob, fear not, and be not thou diſmaied, O Iſrael: for behold I will ſave thee from afar off, and thy ſeed out of the land of thy captivity: and Jacob ſhall return and be at reſt, and proſper: and there ſhall be none to terrify him.

28 And thou my ſervant Jacob, fear not, ſaith the Lord: becauſe I am with thee, for I will conſume all the nations, to which I have caſt thee out: but thee I will not conſume, but I will correct thee in judgment, neither will I ſpare thee as if thou wert innocent.

CHAP. XLVII.

A prophecy of the deſolation of the Philiſtines, of Tyre, Sidon, Gaza, and Aſcalon.

THE word of the Lord that came to Jeremias the prophet againſt the people of Paleſtine, before Pharao took Gaza:

2 Thus ſaith the Lord: Behold there come up waters out of the north, and they ſhall be as an overflowing torrent, and they ſhall cover the land, and all that is therein, the city and the inhabitants thereof: then the men ſhall cry, and all the inhabitants of the land ſhall howl:

3 At the noiſe of the marching of arms, and of his ſoldiers, at the ruſhing of his chariots, and the multitude of his wheels. The fathers have not looked

(*b*) Ver. 25. *Viſit upon.* That is, puniſh.

(*c*) Ibidem. *Alexandria.* In the Hebrew, *No*, which was the ancient name of the city, to which Alexander gave afterwards the name of Alexandria.

back

back to the children, for feebleneſs of hands,

4 Becauſe of the coming of the day, in which all the Philiſtines ſhall be laid waſte, and Tyre, and Sidon ſhall be deſtroyed with all the reſt of their helpers. For the Lord hath waſted the Philiſtines, the remnant of the iſle of Cappadocia.

5 Baldneſs is come upon Gaza: Aſcalon hath held her peace, with the remnant of their valley: how long ſhalt thou cut thyſelf?

6 O thou ſword of the Lord, how long will it be ere thou be quiet? Go into thy ſcabbard, reſt, and be ſtill.

7 How ſhall it be quiet, when the Lord hath given it a charge againſt Aſcalon, and againſt the countries thereof by the ſea ſide, and there hath made an appointment for it?

CHAP. XLVIII.

A prophecy of the deſolation of Moab for their pride: but their captivity ſhall at laſt be releaſed.

AGAINST Moab thus ſaith the Lord of hoſts, the God of Iſrael: Wo to Nabo, for it is laid waſte, and confounded: Cariathaim is taken: the ſtrong city is confounded, and hath trembled.

2 There is no more rejoicing in Moab over Heſebon: they have deviſed evil *againſt it*. Come, and let us cut it off from being a nation. Therefore ſhalt thou in ſilence hold thy peace, and the ſword ſhall follow thee.

3 A voice of crying from Oronaim: waſte, and great deſtruction.

4 Moab is deſtroyed: proclaim a cry for her little ones.

5 For by the aſcent of Luith ſhall the mourner go up with weeping: for in the deſcent of Oronaim the enemies have heard a howling of deſtruction:

6 Flee, ſave your lives: and be as heath in the wilderneſs.

7 For becauſe thou haſt truſted in thy bulwarks, and in thy treaſures, thou alſo ſhalt be taken: and (*a*) Chamos ſhall go into captivity, his prieſts, and his princes together.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape: and the valleys ſhall periſh, and the plains ſhall be deſtroyed: for the Lord hath ſpoken:

9 Give a flower to Moab,

Chap. XLVIII. (*a*) Ver. 7. *Chamos.* The idol of the Moabites.

for in its flower it ſhall go out: and the cities thereof ſhall be deſolate, and uninhabited.

10 Curſed be he that doth the work of the Lord (*b*) deceitfully: and curſed be he that withholdeth his ſword from blood.

11 Moab hath been fruitful from his youth, and hath reſted upon his lees: and hath not been poured out from veſſel to veſſel, nor hath gone into captivity: therefore his taſte hath remained in him, and his ſcent is not changed.

12 Therefore behold the days come, ſaith the Lord, and I will ſend him men that ſhall order and overturn his bottles, and they ſhall caſt him down, and ſhall empty his veſſels, and break their bottles one againſt another.

13 And Moab ſhall be aſhamed of Chamos, as the houſe of Iſrael was aſhamed (*c*) of Bethel, in which they truſted.

14 How do you ſay: We are valiant, and ſtout men in battle?

15 Moab is laid waſte, and they have caſt down her cities; and her choice young men are gone down to the ſlaughter: ſaith the king, whoſe name is the Lord of hoſts.

16 The deſtruction of Moab is near to come: the calamity thereof ſhall come on exceeding ſwiftly.

17 Comfort him, all you that are round about him, and all you that know his name, ſay: How is the ſtrong ſtaff broken, the beautiful rod?

18 Come down from thy glory, and ſit in thirſt, O dwelling of the daughter of Dibon: becauſe the ſpoiler of Moab is come up to thee, he hath deſtroyed thy bulwarks.

19 Stand in the way, and look out, O habitation of Aroer: enquire of him that fleeth: and ſay to him that hath eſcaped: What is done?

20 Moab is confounded, becauſe he is overthrown: howl ye, and cry, tell ye it in Arnon, that Moab is waſted.

21 And judgment is come upon the plain country: upon Helon, and upon Jaſa, and upon Mephaath,

22 And upon Dibon, and upon Nabo, and upon

(*b*) Ver. 10. *Deceitfully.* In the Greek, *negligently.* The *work of God* here ſpoken of is the puniſhment of the Moabites.

(*c*) Ver. 13. *Of Bethel.* That is, of their golden calf, which they worſhipped in Bethel.

the houſe of Deblathaim,

23 And upon Cariathaim, and upon Bethgamul, and upon Bethmaon,

24 And upon Carioth, and upon Boſra; and upon all the cities of the land of Moab, far, or near.

25 The horn of Moab is cut off, and his arm is broken, ſaith the Lord.

26 Make him drunk, becauſe he lifted up himſelf againſt the Lord: and Moab ſhall daſh his hand in his own vomit, and he alſo ſhall be in deriſion.

27 For Iſrael hath been a deriſion unto thee: as though thou hadſt found him amongſt thieves: for thy words therefore, which thou haſt ſpoken againſt him, thou ſhalt be led away captive.

28 Leave the cities, and dwell in the rock, you that dwell in Moab, and be ye like the dove that maketh her neſt in the mouth of the hole in the higheſt place.

29 We have heard the pride of Moab, he is exceeding proud: his haughtineſs, and his arrogancy, and his pride, and the loftineſs of his heart.

30 I know, ſaith the Lord, his boaſting: and that the ſtrength thereof is not according to it, neither hath it endeavoured to do according as it was able.

31 Therefore will I lament for Moab, and I will cry out to all Moab, for the men of the brick-wall that mourn.

32 O vineyard of Sabama, I will weep for thee, with the mourning of Jazer: thy branches are gone over the ſea, they are come even to the ſea of Jazer: the robber hath ruſhed in upon thy harveſt, and thy vintage.

33 Joy and gladneſs is taken away from Carmel, and from the land of Moab, and I have taken away the wine out of the preſſes: the treader of the grapes ſhall not ſing the accuſtomed chearful tune.

34 From the cry of Heſebon even to Eleale, and to Jaſa, they have uttered their voice: from Segor to Oronaim, *as* a heifer of three years old: the waters alſo of Nemrim ſhall be very bad.

35 And I will take away from Moab, ſaith the Lord, him that offereth in the high places, and that ſacrificeth to his gods.

36 Therefore my heart ſhall ſound for Moab like pipes: and my heart ſhall ſound like pipes for the men of the brick-wall: becauſe he hath done more than he could, therefore they have periſhed.

37 For every head *ſhall be* bald, and every beard ſhall be ſhaven: all hands ſhall be tied together, and upon every back there ſhall be hair-cloth.

38 Upon all the houſe-tops of Moab, and in the ſtreets thereof general mourning: becauſe I have broken Moab as an uſeleſs veſſel, ſaith the Lord.

39 How is it overthrown, and they have howled? How hath Moab bowed down the neck, and is confounded? And Moab ſhall be a deriſion, and an example to all round about him.

40 Thus ſaith the Lord: Behold he ſhall fly as an eagle, and ſhall ſtretch forth his wings to Moab.

41 Carioth is taken, and the ſtrong-holds are won: and the heart of the valiant men of Moab in that day ſhall be as the heart of a woman in labour.

42 And Moab ſhall ceaſe to be a people: becauſe he hath gloried againſt the Lord.

43 Fear, and the pit, and the ſnare *come* upon thee, O inhabitant of Moab, ſaith the Lord.

44 He that ſhall flee from the fear, ſhall fall into the pit: and he that ſhall get up out of the pit, ſhall be taken in the ſnare: for I will bring upon Moab the year of their viſitation, ſaith the Lord.

45 They that fled from the ſnare ſtood in the ſhadow of Heſebon: but there came a fire out of Heſebon, and a flame out of the midſt of Sehon, and it ſhall devour part of Moab, and the crown of the head of the children of tumult.

46 Wo to thee, Moab, thou haſt periſhed, O people of Chamos: for thy ſons, and thy daughters are taken captives.

47 And I will bring back the captivity of Moab in the laſt days, ſaith the Lord. Hitherto the judgments of Moab.

CHAP. XLIX.

The like deſolation of Ammon, of Idumea, of the Syrians, of the Agarenes, and of the Elamites.

AGAINST the children of Ammon. Thus ſaith the Lord: Hath Iſrael no ſons? or hath he no heir? Why then hath (*a*) Melchom inherited Gad: and his people dwelt in his cities?

2 Therefore behold the

Chap. XLIX. (*a*) Ver. 1. *Melchom.* The idol of the Ammonites.

days

days come ſaith the Lord, and I will cauſe the noiſe of war to be heard in Rabbath of the children of Ammon, and it ſhall be deſtroyed into a heap, and her daughters ſhall be burnt with fire, and Iſrael ſhall poſſeſs them that have poſſeſſed him, ſaith the Lord.

3 Howl, O Heſebon, for Hai is waſted. Cry, ye daughters of Rabbath, gird yourſelves with hair-cloth: mourn and go about by the hedges: for Melchom ſhall be carried into captivity, his prieſts, and his princes together.

4 Why glorieſt thou in the valleys? thy valley hath flowed away, O delicate daughter, that haſt truſted in thy treaſures, and haſt ſaid: Who ſhall come to me?

5 Behold I will bring a fear upon thee, ſaith the Lord God of hoſts, from all that are round about thee: and you ſhall be ſcattered every one out of one another's ſight, neither ſhall there be any to gather together them that flee.

6 And afterwards I will cauſe the captives of the children of Ammon to return, ſaith the Lord.

7 Againſt Edom. Thus ſaith the Lord of hoſts: Is wiſdom no more in Theman? counſel is periſhed from her children: their wiſdom is become unprofitable.

8 Flee and turn your backs, go down into the deep hole, ye inhabitants of Dedan: for I have brought the deſtruction of Eſau upon him, the time of his viſitation.

9 If grape-gatherers had come to thee, would they not have left a bunch? if thieves in the night, they would have taken what was enough for them.

10 But I have made Eſau bare, I have uncovered his ſecret places, and he cannot be hid: his ſeed is laid waſte, and his brethren, and his neighbours, and he ſhall not be.

11 Leave thy fatherleſs children: I will make them live: and thy widows ſhall hope in me.

12 For thus ſaith the Lord: Behold they whoſe judgment was not to drink of the cup, ſhall certainly drink: and ſhalt thou come off as innocent? thou ſhalt not come off as innocent, but drinking thou ſhalt drink.

13 For I have ſworn by myſelf, ſaith the Lord, that Boſra ſhall become a deſolation, and a reproach, and a deſart, and a curſe: and all her cities ſhall be everlaſting waſtes.

14 I have heard a rumour from the Lord, and an embaſſador is ſent to the nations: Gather yourſelves together, and come againſt her, and let us riſe up to battle.

15 For behold I have made thee a little one among the nations,

nations, deſpicable among men.

16 Thy arrogancy hath deceived thee, and the pride of thy heart: O thou that dwelleſt in the clifts of the rock, and endeavoureſt to lay hold on the height of the hill: but though thou ſhouldſt make thy neſt as high as an eagle, I will bring thee down from thence, ſaith the Lord.

17 And Edom ſhall be deſolate: every one that ſhall paſs by it, ſhall be aſtoniſhed, and ſhall hiſs at all its plagues.

18 As Sodom was overthrown and Gomorrha, and the neighbours thereof, ſaith the Lord: There ſhall not a man dwell there, and there ſhall no ſon of man inhabit it.

19 Behold one ſhall come up as a lion from the ſwelling of the Jordan, againſt the ſtrong and beautiful: for I will make him run ſuddenly upon her: and who ſhall be the choſen one whom I may appoint over her? for who is like to me? and who ſhall abide me? and who is that ſhepherd that can withſtand my countenance?

20 Therefore hear ye the counſel of the Lord, which he hath taken concerning Edom: and his thoughts, which he hath thought concerning the inhabitants of Theman: ſurely the little ones of the flock ſhall caſt them down, of a truth they ſhall deſtroy them with their habitation.

21 The earth is moved at the noiſe of their fall: the cry of their voice is heard in the red ſea.

22 Behold he ſhall come up as an eagle, and fly: and he ſhall ſpread his wings over Boſra: and in that day the heart of the valiant ones of Edom ſhall be as the heart of a woman in labour.

23 Againſt Damaſcus. Emath is confounded and Arphad: for they have heard very bad tidings, they are troubled *as* in the ſea: through care they could not reſt.

24 Damaſcus is undone, ſhe is put to flight, trembling hath ſeized on her? anguiſh and ſorrows have taken her as a woman in labour.

25 How have they forſaken the city of renown, the city of joy?

26 Therefore her young men ſhall fall in her ſtreets: and all the men of war ſhall be ſilent in that day, ſaith the Lord of hoſts.

27 And I will kindle a fire in the wall of Damaſcus, and it ſhall devour the ſtrong-holds of Benadad.

28 Againſt (*b*) Cedar,

(*b*) Ver. 28. *Cedar*, and *Aſor* were parts of Arabia: which with Moab, Ammon, Edom, &c. were all brought under the yoke of Nabuchodonoſor.

and

and againſt the kingdoms of Aſor, which Nabuchodonoſor king of Babylon deſtroyed. Thus ſaith the Lord: Ariſe, and go ye up to Cedar, and waſte the children of the eaſt.

29 They ſhall take their tents, and their flocks: and ſhall carry off for themſelves their curtains, and all their veſſels, and their camels: and they ſhall call fear upon them round about.

30 Flee ye, get away ſpeedily, ſit in deep holes, you that inhabit Aſor, ſaith the Lord; for Nabuchodonoſor king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you.

31 Ariſe, and go up to a nation that is at eaſe, and that dwelleth ſecurely, ſaith the Lord; they have neither gates, nor bars: they dwell alone.

32 And their camels ſhall be for a ſpoil, and the multitude of their cattle for a booty: and I will ſcatter into every wind, them that have their hair cut round, and I will bring deſtruction upon them from all their confines, ſaith the Lord.

33 And Aſor ſhall be a habitation for dragons, deſolate for ever: no man ſhall abide there, nor ſon of man inhabit it.

34 The word of the Lord that came to Jeremias the prophet againſt (c) Elam, in the beginning of the reign of Sedecias king of Juda, ſaying:

35 Thus ſaith the Lord of hoſts: Behold I will break the bow of Elam, and their chief ſtrength.

36 And I will bring upon Elam the four winds from the four quarters of heaven: and I will ſcatter them into all theſe winds: and there ſhall be no nation, to which the fugitives of Elam ſhall not come.

37 And I will cauſe Elam to be afraid before their enemies, and in the ſight of them that ſeek their life: and I will bring evil upon them, my fierce wrath, ſaith the Lord: and I will ſend the ſword after them, till I conſume them.

38 And I will ſet my throne in Elam, and deſtroy kings and princes from thence, ſaith the Lord.

39 But in the latter days I will cauſe the captives of Elam to return, ſaith the Lord.

CHAP. L.

Babylon, which hath afflicted the Iſraelites, after their reſtoration, ſhall be utterly deſtroyed.

THE word that the Lord hath ſpoken againſt

(c) Ver. 34. *Elam.* A part of Perſia.

gainſt Babylon, and againſt the land of the Chaldeans, in the hand of Jeremias the prophet.

2 Declare ye among the nations, and publiſh it, lift up a ſtandard: proclaim and conceal it not: ſay: Babylon is taken, (a) Bel is confounded, Merodach is overthrown, their graven things are confounded, their idols are overthrown.

3 For (b) a nation is come up againſt her out of the north, which ſhall make her land deſolate: and there ſhall be none to dwell therein, from man even to beaſt; yea they are removed, and gone away.

4 In thoſe days, and at that time, ſaith the Lord, the children of Iſrael ſhall come, they and the children of Juda together: going and weeping they ſhall make haſte, and ſhall ſeek the Lord their God.

5 They ſhall aſk the way to Sion, their faces *are* hitherward. They ſhall come, and ſhall be joined to the Lord by an everlaſting covenant, which ſhall never be forgotten.

6 My people hath been a loſt flock, their ſhepherds have cauſed them to go aſtray, and have made them wander in the mountains: they have gone from mountain to hill, they have forgotten their reſting place.

7 All that found them, have devoured them: and their enemies ſaid: We have not ſinned *in ſo doing*: becauſe they have ſinned againſt the Lord the beauty of juſtice, and againſt the Lord the hope of their fathers.

8 Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans: and be ye as kids at the head of the flock.

9 For behold I raiſe up, and will bring againſt Babylon an aſſembly of great nations from the land of the north: and they ſhall be prepared againſt her, and from thence ſhe ſhall be taken: their arrows, like thoſe of a mighty man, a deſtroyer, ſhall not return in vain.

10 And Chaldea ſhall be made a prey: all that waſte her ſhall be filled, ſaith the Lord.

11 Becauſe you rejoice, and ſpeak great things, pillaging my inheritance: becauſe you are ſpread abroad as calves upon the graſs, and have bellowed as bulls.

12 Your mother is confounded exceedingly, and ſhe that bore you is made even with the duſt: behold ſhe ſhall be

Chap. L. (a) Ver. 2. *Bel, &c.* Bel and Merodach were worſhipped for gods by the men of Babylon.

(b) Ver. 3. *A nation, &c.* viz. The Medes.

the

the laſt among the nations, a wilderneſs, unpaſſable, and dry.

13 Becauſe of the wrath of the Lord it ſhall not be inhabited, but ſhall be wholly deſolate: every one that ſhall paſs by Babylon, ſhall be aſtoniſhed, and ſhall hiſs at all her plagues.

14 Prepare yourſelves againſt Babylon round about, all you that bend the bow: fight againſt her, ſpare not arrows: becauſe ſhe hath ſinned againſt the Lord.

15 Shout againſt her, ſhe hath every where given her hand, her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord. Take vengeance upon her: as ſhe hath done, ſo do to her.

16 Deſtroy the ſower out of Babylon, and him that holdeth the ſickle in the time of harveſt: for fear of the ſword of (c) the dove every man ſhall return to his people, and every one ſhall flee to his own land.

17 Iſrael is a ſcattered flock, the lions have driven him away: firſt the king of Aſſyria devoured him: and laſt this Nabuchodonoſor king of Babylon hath broken his bones.

18 Therefore thus ſaith the Lord of hoſts the God of Iſrael: Behold I will viſit the king of Babylon and his land, as I have viſited the king of Aſſyria.

19 And I will bring Iſrael again to his habitation: and he ſhall feed on Carmel, and Baſan, and his ſoul ſhall be ſatisfied in mount Ephraim, and Galaad.

20 In thoſe days, and at that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none: and the ſin of Juda, and there ſhall none be found: for I will be merciful to them, whom I ſhall leave.

21 Go up againſt the land of the rulers, and puniſh the inhabitants thereof, waſte, and deſtroy all behind them, ſaith the Lord: and do according to all that I have commanded thee.

22 A noiſe of war in the land, and a great deſtruction.

23 How is the hammer of the whole earth broken, and deſtroyed? how is Babylon turned into a deſart among the nations?

24 I have cauſed thee to fall into a ſnare, and thou art taken, O Babylon, and thou waſt not aware of it: thou art found and caught, becauſe thou haſt provoked the Lord.

25 The Lord hath opened

(c) Ver. 16. *The dove.* Or the *deſtroyer*, for the Hebrew word ſignifies either the one or the other.

his

his armoury, and hath brought forth the weapons of his wrath: for the Lord the God of hoſts hath a work to be done in the land of the Chaldeans.

26 Come ye againſt her from the uttermoſt borders; open that they may go forth that ſhall tread her down: take the ſtones out of the way, and make heaps, and deſtroy her: and let nothing of her be left.

27 Deſtroy all her valiant men, let them go down to the ſlaughter: wo to them, for their day is come, the time of their viſitation.

28 The voice of them that flee, and of them that have eſcaped out of the land of Babylon: to declare in Sion the revenge of the Lord our God, the revenge of his temple.

29 Speak to many againſt Babylon, to all that bend the bow: ſtand together againſt her round about, and let none eſcape: pay her according to her work: according to all that ſhe hath done, do ye to her: for ſhe hath lifted up herſelf againſt the Lord, againſt the holy One of Iſrael.

30 Therefore ſhall her young men fall in her ſtreets: and all her men of war ſhall hold their peace in that day, ſaith the Lord.

31 Behold I *come againſt* thee, O proud one, ſaith the Lord the God of hoſts: for thy day is come, the time of thy viſitation.

32 And the proud one ſhall fall, he ſhall fall down, and there ſhall be none to lift him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.

33 Thus ſaith the Lord of hoſts: The children of Iſrael, and the children of Juda are oppreſſed together: all that have taken them captives, hold them faſt, they will not let them go.

34 Their Redeemer is ſtrong, the Lord of hoſts is his name, he will defend their cauſe in judgment, to terrify the land, and to diſquiet the inhabitants of Babylon.

35 A ſword is upon the Chaldeans, ſaith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe men.

36 A ſword upon her diviners, and they ſhall be fooliſh: a ſword upon her valiant ones, and they ſhall be diſmayed.

37 A ſword upon their horſes, and upon their chariots, and upon all the people that are in the midſt of her: and they ſhall become as women: a ſword upon her treaſures, and they ſhall be made a ſpoil.

38 A drought upon her waters, and they ſhall be dri-

ed

ed up: becauſe it is a land of idols, and they glory in monſtrous things.

39 Therefore ſhall dragons dwell there with the (*d*) fig-fauns: and oſtriches ſhall dwell therein: and it ſhall be no more inhabited for ever, neither ſhall it be built up from generation to generation.

40 As the Lord overthrew Sodom and Gomorrha, and their neighbour cities, ſaith the Lord: No man ſhall dwell there, neither ſhall the ſon of man inhabit it.

41 Behold a people cometh from the north, and a great nation, and many kings ſhall riſe up from the ends of the earth.

42 They ſhall take the bow, and the ſhield: they are cruel and unmerciful: their voice ſhall roar like the ſea, and they ſhall ride upon horſes: like a man prepared for battle againſt thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands are grown feeble: anguiſh hath taken hold of him, pangs as a woman in labour.

44 Behold he ſhall come up like a lion from the ſwelling of the Jordan to the ſtrong and beautiful: for I will make him run ſuddenly upon her: and who ſhall be the choſen one, whom I may appoint over her? for who is like to me? and who ſhall bear up againſt me? and who is that ſhepherd that can withſtand my countenance?

45 Therefore hear ye the counſel of the Lord, which he hath taken againſt Babylon: and his thoughts, which he hath thought againſt the land of the Chaldeans: Surely the little ones of the flocks ſhall pull them down, of a truth their habitation ſhall be deſtroyed with them.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard amongſt the nations.

CHAP. LI.

The miſeries that ſhall fall upon Babylon from the Medes: the deſtruction of her idols.

THUS ſaith the Lord: Behold I will raiſe up, as it were a peſtilential wind againſt Babylon and againſt the inhabitants thereof, who have lifted up their heart againſt me.

2 And I will ſend to Babylon fanners, and they ſhall fan her, and ſhall deſtroy her land: for they are come up-

(*d*) Ver. 39. *Fig-fauns.* Monſters of the deſart, or demons in monſtrous ſhapes; ſuch as the ancients called *Fauns* and *Satyrs*: and as they imagined them to live upon wild figs, they called them *Fauni ficarii*, or Fig-fauns.

his armoury, and hath brought forth the weapons of his wrath: for the Lord the God of hoſts hath a work to be done in the land of the Chaldeans.

26 Come ye againſt her from the uttermoſt borders; open that they may go forth that ſhall tread her down: take the ſtones out of the way, and make heaps, and deſtroy her: and let nothing of her be left.

27 Deſtroy all her valiant men, let them go down to the ſlaughter: wo to them, for their day is come, the time of their viſitation.

28 The voice of them that flee, and of them that have eſcaped out of the land of Babylon: to declare in Sion the revenge of the Lord our God, the revenge of his temple.

29 Speak to many againſt Babylon, to all that bend the bow: ſtand together againſt her round about, and let none eſcape: pay her according to her work: according to all that ſhe hath done, do ye to her: for ſhe hath lifted up herſelf againſt the Lord, againſt the holy One of Iſrael.

30 Therefore ſhall her young men fall in her ſtreets: and all her men of war ſhall hold their peace in that day, ſaith the Lord.

31 Behold I *come againſt* thee, O proud one, ſaith the Lord the God of hoſts: for thy day is come, the time of thy viſitation.

32 And the proud one ſhall fall, he ſhall fall down, and there ſhall be none to lift him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.

33 Thus ſaith the Lord of hoſts: The children of Iſrael, and the children of Juda are oppreſſed together: all that have taken them captives, hold them faſt, they will not let them go.

34 Their Redeemer is ſtrong, the Lord of hoſts is his name, he will defend their cauſe in judgment, to terrify the land, and to diſquiet the inhabitants of Babylon.

35 A ſword is upon the Chaldeans, ſaith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe men.

36 A ſword upon her diviners, and they ſhall be fooliſh: a ſword upon her valiant ones, and they ſhall be diſmayed.

37 A ſword upon their horſes, and upon their chariots, and upon all the people that are in the midſt of her: and they ſhall become as women: a ſword upon her treaſures, and they ſhall be made a ſpoil.

38 A drought upon her waters, and they ſhall be dri-

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ed up: becauſe it is a land of idols, and they glory in monſtrous things.

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CHAP. LI.

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on her on every ſide in the day of her affliction.

3 Let not him that bendeth, bend his bow, and let not him go up that is armed with a coat of mail: ſpare not her young men, deſtroy all her army.

4 And the ſlain ſhall fall in the land of the Chaldeans, and the wounded in the regions thereof.

5 For Iſrael and Juda have not been forſaken by their God the Lord of hoſts: but their land hath been filled with ſin againſt the holy One of Iſrael.

6 Flee ye from the midſt of Babylon, and let every one ſave his own life, be not ſilent upon her iniquity: for it is the time of revenge from the Lord, he will render unto her what ſhe hath deſerved.

7 Babylon hath been a golden cup in the hand of the Lord, that made all the earth drunk: the nations have drunk of her wine, and therefore they have ſtaggered.

8 Babylon is ſuddenly fallen, and deſtroyed: howl for her, take balm for her pain, if ſo ſhe may be healed.

9 We would have cured Babylon, but ſhe is not healed: let us forſake her, and let us go every man to his own land: becauſe her judgment hath reached even to the heavens, and is lifted up to the clouds.

10 The Lord hath brought forth our juſtices: come, and let us declare in Sion the work of the Lord our God.

11 Sharpen the arrows, fill the quivers: the Lord hath raiſed up the ſpirit of the kings of the Medes: and his mind is againſt Babylon to deſtroy it, becauſe it is the vengeance of the Lord, the vengeance of his temple.

12 Upon the walls of Babylon ſet up the ſtandard, ſtrengthen the watch: ſet upon the watchmen, prepare the ambuſhes: for the Lord hath both purpoſed, and done all that he ſpoke againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many waters, rich in treaſures, thy end is come for thy entire deſtruction.

14 The Lord of hoſts hath ſworn by himſelf, ſaying: I will fill thee with men as with locuſts, and they ſhall lift up a joyful ſhout againſt thee.

15 He that made the earth by his power, that hath prepared the world by his wiſdom, and ſtretched out the heavens by his underſtanding.

16 When he uttereth his voice the waters are multiplied in heaven: he lifteth up the clouds from the ends of the earth, he hath turned lightening into rain: and hath brought forth the wind out of his treaſures.

17 (a) Every

17 (*a*) Every man is become fooliſh by *his* knowledge: every founder is confounded by his idol, for what he hath caſt is a lie, and there is no breath in them.

18 They are vain works, and worthy to be laughed at, in the time of their viſitation they ſhall periſh.

19 The portion of Jacob is not like them: for he is the maker of all things, and Iſrael is the ſcepter of his inheritance: the Lord of hoſts is his name.

20 Thou daſheſt together for me the weapons of war, and with thee I will daſh nations together, and with thee I will deſtroy kingdoms:

21 And with thee I will break in pieces the horſe, and his rider: and with thee I will break in pieces the chariot, and him that getteth up into it.

22 And with thee I will break in pieces man and woman, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the virgin:

23 And with thee I will break in pieces the ſhepherd and his flock, and with thee I will break in pieces the huſbandman and his yoke of oxen, and with thee I will break in pieces captains and rulers.

24 And I will render to Babylon, and to all the inhabitants of Chaldea all their evil, that they have done in Sion, before your eyes, ſaith the Lord.

25 Behold I *come againſt* thee thou deſtroying mountain, ſaith the Lord, which corrupteſt the whole earth: and I will ſtretch out my hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

26 And they ſhall not take of thee a ſtone for the corner, nor a ſtone for foundations, but thou ſhalt be deſtroyed for ever, ſaith the Lord.

27 Set ye up a ſtandard in the land: ſound with the trumpet among the nations: prepare the nations againſt her: call together againſt her the kings of Ararat, Menni, and Aſcenez: number Taphſar againſt her, bring the horſe as the rough caterpillar.

28 Prepare the nations againſt her, the kings of Media, their captains, and all their rulers, and all the land of their dominion.

29 And the land ſhall be in a commotion, and ſhall be troubled: for the deſign of the Lord againſt Babylon ſhall awake, to make the land of

Chap. LI. (*a*) Ver. 17. *Every man, &c.* That is, every maker of idols, however he boaſts of his knowledge and ſkill, does but ſhew himſelf a fool in pretending to make a god.

Babylon a deſart without inhabitant.

30 The valiant men of Babylon have forborne to fight, they have dwelt in holds: their ſtrength hath failed, and they are become as women: her dwelling-places are burnt, her bars are broken.

31 One running poſt ſhall meet another, and meſſenger ſhall meet meſſenger: to tell the king of Babylon that his city is taken from one end to the other:

32 And that the fords are taken, and the marſhes are burnt with fire, and the men of war are affrighted.

33 For thus ſaith the Lord of hoſts, the God of Iſrael: The daughter of Babylon is like a threſhing-floor, this is the time of her threſhing: yet a little while, and the time of her harveſt ſhall come.

34 Nabuchodonoſor king of Babylon hath eaten me up, he hath devoured me: he hath made me as an empty veſſel: he hath ſwallowed me up like a dragon, he hath filled his belly with my delicate meats, and he hath caſt me out.

35 The wrong done to me, and my fleſh *be* upon Babylon, ſaith the habitation of Sion: and my blood upon the inhabitants of Chaldea, ſaith Jeruſalem.

36 Therefore thus ſaith the Lord: Behold I will judge thy cauſe, and will take vengeance for thee, and I will make her ſea deſolate, and will dry up her ſpring.

37 And Babylon ſhall be reduced to heaps, a dwelling place for dragons, an aſtoniſhment and a hiſſing, becauſe there is no inhabitant.

38 They ſhall roar together like lions, they ſhall ſhake their mains like young lions.

39 In their heat I will ſet them drink: and I will make them drunk, that they may ſlumber, and ſleep an everlaſting ſleep, and awake no more, ſaith the Lord.

40 I will bring them down like lambs to the ſlaughter, and like rams with kids.

41 How is Seſach taken, and the renowned one of all the earth ſurprized? how is Babylon become an aſtoniſhment among the nations?

42 The ſea is come up over Babylon: ſhe is covered with the multitude of the waves thereof.

43 Her cities are become an aſtoniſhment, a land uninhabited and deſolate, a land wherein none can dwell, nor ſon of man paſs through it.

44 And I will viſit againſt Bel in Babylon, and I will bring forth out of his mouth that which he had ſwallowed down: and the nations ſhall no more flow together to him, for the wall alſo of Babylon ſhall fall.

45 Go

45 Go out of the midſt of her, my people: that every man may ſave his life from the fierce wrath of the Lord.

46 And leſt your hearts faint, and ye fear for the rumour that ſhall be heard in the land: and a rumour ſhall come in one year, and after this year *another* rumour: and iniquity in the land, and ruler upon ruler.

47 Therefore behold the days come, and I will viſit the idols of Babylon: and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 And the heavens and the earth, and all things that are in them ſhall give praiſe for Babylon: for ſpoilers ſhall come to her from the north, ſaith the Lord.

49 And as Babylon cauſed that there ſhould fall ſlain in Iſrael: ſo of Babylon there ſhall fall ſlain in all the earth.

50 You that have eſcaped the ſword, come away, ſtand not ſtill: remember the Lord afar off, and let Jeruſalem come into your mind.

51 We are confounded, becauſe we have heard reproach: ſhame hath covered our faces: becauſe ſtrangers are come upon the ſanctuaries of the houſe of the Lord.

52 Therefore behold the days come, ſaith the Lord, and I will viſit her graven things, and in all her land the wounded ſhall groan.

53 If Babylon ſhould mount up to heaven, and eſtabliſh her ſtrength on high: from me there ſhould come ſpoilers upon her, ſaith the Lord.

54 The noiſe of a cry from Babylon, and great deſtruction from the land of the Chaldeans:

55 Becauſe the Lord hath laid Babylon waſte, and deſtroyed out of her the great voice; and their waves ſhall roar like many waters: their voice hath made a noiſe.

56 Becauſe the ſpoiler is come upon her, that is, upon Babylon, and her valiant men are taken, and their bow is weakened: becauſe the Lord who is a ſtrong revenger will ſurely repay.

57 And I will make her princes drunk, and her wiſe men, and her captains, and her rulers, and her valiant men; and they ſhall ſleep an everlaſting ſleep, and ſhall awake no more, ſaith the King, whoſe name is Lord of hoſts.

58 Thus ſaith the Lord of hoſts: That broad wall of Babylon ſhall be utterly broken down, and her high gates ſhall be burnt with fire, and the labours of the people ſhall come to nothing, and of the nations ſhall go to the fire and ſhall periſh.

59 The word that Jeremi-

as the prophet commanded Saraias the ſon of Nerias, the ſon of Maaſias, when he went with king Sedecias to Babylon, in the fourth year of his reign: now Saraias was chief over the prophecy.

60 And Jeremias wrote in a book all the evil that was to come upon Babylon: all theſe words that are written againſt Babylon.

61 And Jeremias ſaid to Saraias: When thou ſhalt come into Babylon, and ſhalt ſee, and ſhalt read all theſe words,

62 Thou ſhalt ſay: O Lord, thou haſt ſpoken againſt this place to deſtroy it: ſo that there ſhould be neither man nor beaſt to dwell therein, and that it ſhould be deſolate for ever.

63 And when thou ſhalt have made an end of reading this book, thou ſhalt tie a ſtone to it, and ſhalt throw it into the midſt of the Euphrates:

64 And thou ſhalt ſay: Thus ſhall Babylon ſink, and ſhe ſhall not riſe up from the affliction that I will bring upon her, and ſhe ſhall be utterly deſtroyed. Thus far *are* the words of Jeremias.

CHAP. LII.

A recapitulation of the reign of Sedecias, and the deſtruction of Jeruſalem. The number of the captives.

SEDECIAS was one and twenty years old when he began to reign: and he reigned eleven years in Jeruſalem: and the name of his mother was Amital, the daughter of Jeremias of Lobna.

2 And he did that which was evil in the eyes of the Lord, according to all that Joakim had done.

3 For the wrath of the Lord was againſt Jeruſalem, and againſt Juda, till he caſt them out from his preſence: and Sedecias revolted from the king of Babylon.

4 And it came to paſs in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonoſor the king of Babylon came, he and all his army againſt Jeruſalem, and they beſieged it, and built forts againſt it round about.

5 And the city was beſieged until the eleventh year of king Sedecias.

6 And in the fourth month, the ninth day of the month, the famine overpowered the city: and there was no food for the people of the land.

7 And the city was broken up, and the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden (the Chaldeans beſieging the city round about) and they went by

by the way that leadeth to the wilderneſs.

8 But the army of the Chaldeans purſued after the king: and they overtook Sedecias in the deſart, which is near Jericho: and all his companions were ſcattered from him.

9 And when they had taken the king, they carried him to the king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

10 And the king of Babylon ſlew the ſons of Sedecias before his eyes: and he ſlew all the princes of Juda in Reblatha.

11 And he put out the eyes of Sedecias, and bound him with fetters, and the king of Babylon brought him to Babylon: and he put him in priſon till the day of his death.

12 And in the fifth month, the tenth day of the month, the ſame is the nineteenth year of Nabuchodonoſor king of Babylon: came Nabuzardan the general of the army, who ſtood before the king of Babylon in Jeruſalem.

13 And he burnt the houſe of the Lord, and the king's houſe, and all the houſes of Jeruſalem, and every great houſe he burnt with fire.

14 And all the army of the Chaldeans that were with the general broke down all the wall of Jeruſalem round about.

15 But Nabuzardan the general carried away captives ſome of the poor people, and of the reſt of the common ſort who remained in the city, and of the fugitives, that were fled over to the king of Babylon, and the reſt of the multitude.

16 But of the poor of the land Nabuzardan the general left ſome for vine-dreſſers, and for huſbandmen.

17 The Chaldeans alſo broke in pieces the braſen pillars that were in the houſe of the Lord, and the baſes, and the ſea of braſs that was in the houſe of the Lord: and they carried all the braſs of them to Babylon.

18 And they took the cauldrons, and the fleſh-hooks, and the pſalteries, and the bowls, and the little mortars, and all the braſen veſſels that had been uſed in the miniſtry:

19 The general alſo took away the pitchers, and the cenſers, and the pots, and the baſons, and the candleſticks, and the mortars, and the cups: as many as were of gold, in gold: and as many as were of ſilver, in ſilver:

20 And the two pillars, and one ſea, and twelve oxen of braſs that were under

der the baſes, which king Solomon had made in the houſe of the Lord: there was no weight of the braſs of all theſe veſſels.

21 And concerning the pillars, one pillar was eighteen cubits high: and a cord of twelve cubits compaſſed it about: but the thickneſs thereof was four fingers, and it was hollow within.

22 And chapiters of braſs were upon both: the height of one chapiter was five cubits: and net-work, and pomegranates were upon the chapiters round about, all of braſs. The ſame of the ſecond pillar, and the pomegranates.

23 And there were ninety ſix pomegranates hanging down: and the pomegranates being a hundred in all, were compaſſed with net-work.

24 And the general took Saraias the chief prieſt, and Sophonias the ſecond prieſt, and the three keepers of the entry.

25 He alſo took out of the city one eunuch that was chief over the men of war: and ſeven men of them that were near the king's perſon, that were found in the city: and a ſcribe an officer of the army, who exerciſed the young ſoldiers: and three-ſcore men of the people of the land, that were found in the midſt of the city.

26 And Nabuzardan the general took them, and brought them to the king of Babylon to Reblatha.

27 And the king of Babylon ſtruck them, and put them to death in Reblatha in the land of Emath: and Juda was carried away captive out of his land.

28 This is the people whom Nabuchodonoſor carried away captive: In the ſeventh year, three thouſand and twenty three Jews.

29 In the eighteenth year of Nabuchodonoſor, eight hundred and thirty two ſouls from Jeruſalem.

30 In the three and twentieth year of Nabuchodonoſor, Nabuzardan the general carried away of the Jews ſeven hundred *and* forty five ſouls. So all the ſouls were four thouſand ſix hundred.

31 And it came to paſs in the ſeven and thirtieth year of the captivity of Joachin king of Juda, in the twelfth month, the five and twentieth day of the month, that Evilmerodach king of Babylon, in the firſt year of his reign, lifted up the head of Joachin king of Juda, and brought him forth out of priſon.

32 And he ſpoke kindly to him, and he ſet his throne

above

above the thrones of the kings that were with him in Babylon.

33 And he changed his prison-garments, and he ate bread before him always all the days of his life.

34 And for his diet, a continual provision was allowed him by the king of Babylon, every day a portion, until the day of his death, all the days of his life.

The (a) LAMENTATIONS of JEREMIAS.

(b) *And it came to pass, after Israel was carried into captivity, and Jerusalem was desolate, that Jeremias the prophet sat weeping, and mourned with this lamentation over Jerusalem, and with a sorrowful mind, sighing and moaning, he said:*

CHAP. I.

Aleph. HOW doth the city sit solitary that was full of people? *how* is the mistress of nations become as a widow: the princess of provinces made tributary?

2 *Beth.* Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

3 *Ghimel.* Juda hath removed her dwelling-place because of her affliction,

(a) *Lamentations.* In these pathetical manner the miseries of Jerusalem and the temple, with different letters according to the order of the Hebrew alphabet. Jeremias laments in a most pa, his people, and the destruction in Hebrew verses, beginning

(b) *And it came to pass, &c.* This preface was not written by Jeremias, but added by the seventy interpreters, to give the reader to understand upon what occasion the Lamentations were published.

and

and the greatneſs of her bondage: ſhe hath dwelt among the nations, and ſhe hath found no reſt: all her perſecutors have taken her in the midſt of ſtraits.

4 *Daleth.* The ways of Sion mourn, becauſe there are none that come to the ſolemn feaſt: all her gates are broken down: her prieſts ſigh: her virgins are in affliction, and ſhe is oppreſſed with bitterneſs.

5 *He.* Her adverſaries are become her lords, her enemies are enriched: becauſe the Lord hath ſpoken againſt her for the multitude of her iniquities: her children are led into captivity, before the face of the oppreſſor.

6 *Vau.* And from the daughter of Sion all her beauty is departed: her princes are become like rams that find no paſtures: and they are gone away without ſtrength before the face of the purſuer.

7 *Zain.* Jeruſalem hath remembered the days of her affliction, and tranſgreſſion of all her deſirable things, which ſhe had from the days of old, when her people fell in the enemy's hand, and there was no helper: the enemies have ſeen her, and have mocked at her ſabbaths.

8 *Heth.* Jeruſalem hath grievouſly ſinned, therefore is ſhe become vagabond: all that honoured her, have deſpiſed her, becauſe they have ſeen her ſhame: but ſhe ſighed and turned backward.

9 *Teth.* Her filthineſs is on her feet, and ſhe hath not remembered her end: ſhe is wonderfully caſt down, not having a comforter: behold, O Lord, my affliction, becauſe the enemy is lifted up.

10 *Jod.* The enemy hath put out his hand to all her deſirable things: for ſhe hath ſeen the Gentiles enter into her ſanctuary, of whom thou gaveſt commandment that they ſhould not enter into thy church.

11 *Caph.* All her people ſigh, they ſeek bread: they have given all their precious things for food to relieve the ſoul: ſee, O Lord, and conſider, for I am become vile.

12 *Lamed.* O all ye that paſs by the way, attend, and ſee if there be any ſorrow like to my ſorrow: for he hath made a vintage of me, as the Lord ſpoke in the day of his fierce anger.

13 *Mem.* From above he hath ſent fire into my bones, and hath chaſtiſed me: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, *and* ſpent with ſorrow all the day long.

14 *Nun.* The yoke of my iniquities

iniquities hath watched *for me*: they are folded together in his hand, and put upon my neck: my ſtrength is weakened: the Lord hath delivered me into a hand, out of which I am not able to riſe.

15 *Samech.* The Lord hath taken away all my mighty men out of the midſt of me: he hath called againſt me the time, to deſtroy my choſen men; the Lord hath troden the winepreſs for the virgin-daughter of Juda.

16 *Ain.* Therefore do I weep, and my eyes run down with water: becauſe the comforter, the relief of my ſoul, is far from me: my children are deſolate becauſe the enemy hath prevailed.

17 *Phe.* Sion hath ſpread forth her hands, there is none to comfort her: the Lord hath commanded againſt Jacob, his enemies are round about him: Jeruſalem is as a menſtruous woman among them.

18 *Sade.* The Lord is juſt, for I have provoked his mouth to wrath: hear, I pray you, all ye people, and ſee my ſorrow: my virgins, and my young men are gone into captivity.

19 *Coph.* I called for my friends, but they deceived me: my prieſts and my ancients pined away in the city: while they ſought their food, to relieve their ſouls.

20 *Res.* Behold, O Lord, for I am in diſtreſs, my bowels are troubled: my heart is turned within me, for I am full of bitterneſs: abroad the ſword deſtroyeth, and at home there is death alike.

21 *Sin.* They have heard that I ſigh, and there is none to comfort me: all my enemies have heard of my evil, they have rejoiced that thou haſt done it: thou haſt brought a day of conſolation, and they ſhall be like unto me.

22 *Thau.* Let all their evil be preſent before thee: and make vintage of them, as thou haſt made vintage of me for all my iniquities: for my ſighs are many, and my heart is ſorrowful.

CHAP. II.

Aleph. HOW hath the Lord covered with obſcurity the daughter of Sion in his wrath! *how hath* he caſt down from heaven to the earth the glorious one of Iſrael, and hath not remembered his foot-ſtool in the day of his anger.

2 *Beth.* The Lord hath caſt down headlong, and hath not ſpared, all that was beautiful in Jacob: he hath deſtroyed in his wrath

the

the ſtrong-holds of the virgin of Juda, and brought them down to the ground: he hath made the kingdom unclean, and the princes thereof.

3 *Ghimel.* He hath broken in his fierce anger all the horn of Iſrael: he hath drawn back his right hand from before the enemy: and he hath kindled in Jacob as it were a flaming fire devouring round about.

4 *Daleth.* He hath bent his bow as an enemy, he hath fixed his right hand as an adverſary: and he hath killed all that was fair to behold in the tabernacle of the daughter of Sion, he hath poured out his indignation like fire.

5 *He.* The Lord is become as an enemy: he hath caſt down Iſrael headlong, he hath overthrown all the walls thereof: he hath deſtroyed his ſtrong-holds, and hath multiplied in the daughter of Juda the afflicted both men and women.

6 *Vau.* And he hath deſtroyed his tent as a garden, he hath thrown down his tabernacle: the Lord hath cauſed feaſts and ſabbaths to be forgotten in Sion: and hath delivered up king and prieſt to reproach, and to the indignation of his wrath.

7 *Zain.* The Lord hath caſt off his altar, he hath curſed his ſanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noiſe in the houſe of the Lord, as in the day of a ſolemn feaſt.

8 *Heth.* The Lord hath purpoſed to deſtroy the wall of the daughter of Sion: he hath ſtretched out his line, and hath not withdrawn his hand from deſtroying: and the bulwark hath mourned, and the wall hath been deſtroyed together.

9 *Teth.* Her gates are ſunk into the ground: he hath deſtroyed, and broken her bars: her king and her princes *are* among the Gentiles: the law is no more, and her prophets have found no viſion from the Lord.

10 *Jod.* The ancients of the daughter of Sion ſit upon the ground, they have held their peace: they have ſprinkled their heads with duſt, they are girded with hair-cloth, the virgins of Jeruſalem hang down their heads to the ground.

11 *Caph.* My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the deſtruction of the daughter of my people, when the children, and the ſucklings, fainted away in the ſtreets of the city.

12 *Lamed.* They ſaid to their mothers: Where is

corn

corn and wine? when they fainted away as the wounded in the ſtreets of the city: when they breathed out their ſouls in the boſoms of their mothers.

13 *Mem.* To what ſhall I compare thee? or to what ſhall I liken thee, O daughter of Jeruſalem? to what ſhall I equal thee, that I may comfort thee, O virgin daughter of Sion? For great as the ſea is thy deſtruction: who ſhall heal thee?

14 *Nun.* Thy prophets have ſeen falſe and fooliſh things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have ſeen for thee falſe revelations and baniſhments.

15 *Samech.* All they that paſſed by the way have clapped their hands at thee: they have hiſſed, and wagged their head at the daughter of Jeruſalem, ſaying: Is this the city of perfect beauty, the joy of all the earth?

16 *Phe.* All thy enemies have opened their mouth againſt thee: they have hiſſed, and gnaſhed with the teeth, and have ſaid: We will ſwallow her up: lo, this is the day which we looked for: we have found it, we have ſeen it.

17 *Ain.* The Lord hath done that which he purpoſed, he hath fulfilled his word, which he commanded in the days of old: he hath deſtroyed, and hath not ſpared, and he hath cauſed the enemy to rejoice over thee, and hath ſet up the horn of thy adverſaries.

18 *Sade.* Their heart cried to the Lord upon the walls of the daughter of Sion: Let tears run down like a torrent day and night: give thyſelf no reſt, and let not the apple of thy eye ceaſe.

19 *Coph.* Ariſe, give praiſe in the night, in the beginning of the watches: pour out thy heart like water before the face of the Lord: lift up thy hands to him for the life of thy little children, that have fainted for hunger at the top of all the ſtreets.

20 *Res.* Behold, O Lord, and conſider whom thou haſt thus dealt with: ſhall women then eat their own fruit, their children of a ſpan long? ſhall the prieſt, and the prophet be ſlain in the ſanctuary of the Lord?

21 *Sin.* The child and the old man lie without on the ground: my virgins and my young men are fallen by the ſword: thou haſt ſlain them in the day of thy wrath: thou haſt killed, and ſhewed them no pity.

22 *Thau.* Thou haſt called, as to a feſtival, thoſe that ſhould terrify me round

about, and there was none in the day of the wrath of the Lord that eſcaped and was left: thoſe that I brought up, and nouriſhed, my enemy hath conſumed them.

CHAP. III.

Aleph. I *Am* the man that ſee my poverty by the rod of his indignation.

2 *Aleph.* He hath led me, and brought me into darkneſs, and not into light.

3 *Aleph.* Only againſt me he hath turned and turned again his hand all the day.

4 *Beth.* My ſkin and my fleſh he hath made old, he hath broken my bones.

5 *Beth.* He hath built round about me, and he hath compaſſed me with gall, and labour.

6 *Beth.* He hath ſet me in dark places as thoſe that are dead for ever.

7 *Ghimel.* He hath built againſt me round about, that I may not get out: he hath made my fetters heavy.

8 *Ghimel.* Yea, and when I cry, and entreat, he hath ſhut out my prayer.

9 *Ghimel.* He hath ſhut up my ways with ſquare ſtones, he hath turned my paths upſide down.

10 *Daleth.* He is become to me as a bear lying in wait: as a lion in ſecret places.

11 *Daleth.* He hath turned aſide my paths, and hath broken me in pieces, he hath made me deſolate.

12 *Daleth.* He hath bent his bow, and ſet me as a mark for his arrows.

13 *He.* He hath ſhot into my reins the daughters of his quiver.

14 *He.* I am made a deriſion to all my people, their ſong all the day long.

15 *He.* He hath filled me with bitterneſs, he hath inebriated me with wormwood.

16 *Vau.* And he hath broken my teeth one by one, he hath fed me with aſhes.

17 *Vau.* And my ſoul is removed far off from peace, I have forgotten good things.

18 *Vau.* And I ſaid: My end, and my hope is periſhed from the Lord.

19 *Zain.* Remember my poverty, and tranſgreſſion, the wormwood, and the gall.

20 *Zain.* I will be mindful and remember, and my ſoul ſhall languiſh within me.

21 *Zain.* Theſe things I ſhall think over in my heart, therefore will I hope.

22 *Heth.* The mercies of the Lord that we are not conſumed: becauſe his tender mercies have not failed.

23 *Heth.* *They are* new *every* morning, great is thy faithfulneſs.

24 *Heth.* The Lord is my portion, ſaid my ſoul: therefore will I wait for him

25 *Teth.* The Lord is good

to

to them that hope in him, to the ſoul that ſeeketh him.

26 *Teth.* It is good to wait with ſilence for the ſalvation of God.

27 *Teth.* It is good for a man, when he hath borne the yoke from his youth.

28 *Jod.* He ſhall ſit ſolitary, and hold his peace: becauſe he hath taken it up upon himſelf.

29 *Jod.* He ſhall put his mouth in the duſt, if ſo be there may be hope.

30 *Jod.* He ſhall give his cheek to him that ſtriketh him, he ſhall be filled with reproaches.

31 *Caph.* For the Lord will not caſt off for ever.

32 *Caph.* For if he hath caſt off, he will alſo have mercy, according to the multitude of his mercies.

33 *Caph.* For he hath not willingly afflicted, nor caſt off the children of men.

34 *Lamed.* To cruſh under his feet all the priſoners of the land.

35 *Lamed.* To turn aſide the judgment of a man before the face of the moſt High.

36 *Lamed.* To deſtroy a man wrongfully in his judgment, the Lord hath not approved.

37 *Mem.* Who is he that hath commanded a thing to be done, when the Lord commandeth it not?

38 *Mem.* Shall not both evil and good proceed out of the mouth of the Higheſt?

39 *Mem.* Why hath a living man murmured, man *ſuffering* for his ſins?

40 *Nun.* Let us ſearch our ways, and ſeek, and return to the Lord.

41 *Nun.* Let us lift up our hearts with our hands to the Lord in the heavens.

42 *Nun.* We have done wickedly, and provoked *thee* to wrath: therefore thou art inexorable,

43 *Samech.* Thou haſt covered in thy wrath, and haſt ſtruck us: thou haſt killed, and haſt not ſpared.

44 *Samech.* Thou haſt ſet a cloud before thee, that *our* prayer may not paſs through.

45 *Samech.* Thou haſt made me as an out-caſt, and refuſe in the midſt of the people.

46 *Phe.* All *our* enemies have opened their mouths againſt us.

47 *Phe.* Prophecy is become to us a fear, and a ſnare, and deſtruction.

48 *Phe.* My eye hath run down with ſtreams of water, for the deſtruction of the daughter of my people.

49 *Ain.* My eye is afflicted, and hath not been quiet, becauſe there was no reſt:

50 *Ain.* Till the Lord regarded and looked down from the heavens.

51 *Ain.* My eye hath

waſted my ſoul becauſe of all the daughters of my city.

52 *Sade.* My enemies have chaſed me and caught me like a bird, without cauſe.

53 *Sade.* My life is fallen into the pit, and they have laid a ſtone over me.

54 *Sade.* Waters have flowed over my head: I ſaid: I am cut off.

55 *Coph.* I have called upon thy name, O Lord, from the loweſt pit.

56 *Coph.* Thou haſt heard my voice: turn not away thy ear from my ſighs, and cries.

57 *Coph.* Thou dreweſt near in the day, when I called upon thee: thou ſaidſt: Fear not.

58 *Res.* Thou haſt judged, O Lord, the cauſe of my ſoul, *thou the* Redeemer of my life.

59 *Res.* Thou haſt ſeen, O Lord, their iniquity againſt me: judge thou my judgment.

60 *Res.* Thou haſt ſeen all their fury, *and* all their thoughts againſt me.

61 *Sin.* Thou haſt heard their reproach, O Lord, all their imaginations againſt me.

62 *Sin.* The lips of them that riſe up againſt me; and their devices againſt me all the day.

63 *Sin.* Behold their ſitting down, and their riſing up, I am their ſong.

64 *Thau.* Thou ſhalt render them a recompence, O Lord, according to the works of their hands.

65 *Thau.* Thou ſhalt give them for a buckler to their heart affliction from thee.

66 *Thau.* Thou ſhalt perſecute them in anger, and ſhalt deſtroy them from under the heavens, O Lord.

CHAP. IV.

Aleph. HOW is the gold become dim, the fineſt colour is changed, the ſtones of the ſanctuary are ſcattered in the top of every ſtreet?

2 *Beth.* The noble ſons of Sion, and they that were clothed with the beſt gold: how are they eſteemed as earthen veſſels, the work of the potter's hands?

3 *Ghimel.* Even the ſea-monſters have drawn out the breaſt, they have given ſuck to their young, the daughter of my people is cruel, like the oſtrich in the deſart.

4 *Daleth.* The tongue of the ſucking child hath ſtuck to the roof of his mouth for thirſt: the little ones have aſked for bread, and there was none to break it unto them.

5 *He.* They that were fed delicately have died in the ſtreets: they that were brought up in ſcarlet, have embraced the dung.

6 *Vau.* And the iniquity of the daughter of my people is made greater than the ſin of

of Sodom, which was overthrown in a moment, and hands took nothing in her.

7 *Zain.* Her Nazarites *were* whiter than ſnow, purer than milk, more ruddy than the old ivory, fairer than the ſapphire.

8 *Heth.* Their face is *now* made blacker than coals, and they are not known in the ſtreets: their ſkin hath ſtuck to their bones, it is withered, and is become like wood.

9 *Teth.* It was better with them that were ſlain by the ſword, than with them that died with hunger: for theſe pined away being conſumed for want of the fruits of the earth.

10 *Jod.* The hands of the pitiful women have ſodden their own children: they were their meat in the deſtruction of the daughter of my people.

11 *Caph.* The Lord hath accompliſhed his wrath, he hath poured out his fierce anger: and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

12 *Lamed.* The kings of the earth, and all the inhabitants of the world would not have believed, that the adverſary and the enemy ſhould enter in by the gates of Jeruſalem.

13 *Mem.* For the ſins of her prophets, and the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her.

14 *Nun.* They have wandered as blind men in the ſtreets, they were defiled with blood: and when they could not *help walking in it*, they held up their ſkirts.

15 *Samech.* Depart, you that are defiled, they cried out to them: Depart, get ye hence, touch not: for they quarrelled, and being removed, they ſaid among the Gentiles: He will no more dwell among them.

16 *Phe.* The face of the Lord hath divided them, he will no more regard them: they reſpected not the perſons of the prieſts, neither had they pity on the ancient.

17 *Ain.* While we were yet ſtanding, our eyes failed, expecting help for us in vain, when we looked attentively towards a nation that was not able to ſave.

18 *Sade.* Our ſteps have ſlipped in the way of our ſtreets, our end draweth near: our days are fulfilled, for our end is come.

19 *Coph.* Our perſecutors were ſwifter than the eagles of the air: they purſued us upon the mountains, they lay in wait for us in the wilderneſs.

20 *Res.* The breath of our

mouth (*a*) Chriſt the Lord is taken in our ſins: to whom we ſaid: Under thy ſhadow we ſhall live among the Gentiles.

21 *Sin.* Rejoice, and be glad, O daughter of Edom, that dwelleſt in the land of Hus: to thee alſo ſhall the cup come, thou ſhalt be made drunk, and naked.

22 *Thau.* Thy iniquity is accompliſhed, O daughter of Sion, he will no more carry thee away into captivity: he hath viſited thy iniquity, O daughter of Edom, he hath diſcovered thy ſins.

CHAP. V.

The prayer of Jeremias the prophet.

REMEMBER, O Lord, what is come upon us: conſider and behold our reproach.

2 Our inheritance is turned to aliens: our houſes to ſtrangers.

3 We are become orphans without a father: our mothers are as widows.

4 We have drunk our water for money: we have bought our wood.

5 We were dragged by the necks, we were weary and no reſt was given us.

6 We have given our hand to Egypt, and to the Aſſyrians, that we might be ſatisfied with bread.

7 Our fathers have ſinned, and are not: and we have borne their iniquities.

8 Servants have ruled over us: *and* there was none to redeem us out of their hand.

9 We fetched our bread at the peril of our lives, becauſe of the ſword in the deſart.

10 Our ſkin was burnt as an oven, by reaſon of the violence of the famine.

11 They oppreſſed the women in Sion, and the virgins in the cities of Juda.

12 The princes were hanged up by their hand: they did not reſpect the perſons of the ancient.

13 They abuſed the young men indecently: and the children fell under the wood.

14 The ancients have ceaſed from the gates: the young men from the quire of the ſingers.

15 The joy of our heart is ceaſed, our dancing is turned into mourning.

16 The crown is fallen from our head: wo to us, becauſe we have ſinned.

17 Therefore is our heart

Chap. IV. (*a*) Ver. 20. *Chriſt, &c.* This, according to the letter, is ſpoken of their king, who is called the *Chriſt*, that is, the Anointed of the Lord. But it alſo relates, in the ſpiritual ſenſe, to Chriſt our Lord, ſuffering for our ſins.

ſorrowful,

sorrowful, therefore are our eyes become dim.

18 For mount Sion, because it is destroyed, foxes have walked upon it.

19 But thou, O Lord, shalt remain for ever, thy throne from generation to generation.

20 Why wilt thou forget us for ever? *why* wilt thou forsake us for a long time?

21 Convert us, O Lord, to thee, and we shall be converted: renew our days, as from the beginning.

22 But thou hast utterly rejected us, thou art exceedingly angry against us.

The PROPHECY of (a) BARUCH.

CHAP. I.

The Jews of Babylon send the book of Baruch, with money to Jerusalem, requesting their brethren there to offer sacrifice, and to pray for the king and for them, acknowledging their manifold sins.

AND these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son of Helcias, wrote in Babylonia.

2 In the fifth year, in the seventh day of the month, at the time that the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch read the words of this book in the hearing of Jechonias the son of Joakim king of Juda, and in the hearing of all the people that came to *hear* the book,

4 And in the hearing of the nobles, the sons of the kings,

(a) *Baruch.* He was a man of noble extraction, and learned in the law, secretary and disciple to the prophet Jeremias, and a sharer in his labours and persecutions; which is the reason why the ancient fathers have considered this book as a part of the prophecy of Jeremias, and have usually quoted it under his name. It is not found at present in the Hebrew bibles; but has been received of old by the church of God by tradition from the apostles.

and

and in the hearing of the ancients, and in the hearing of the people, from the leaſt even to the greateſt of them, that dwelt in Babylonia, by the river Sodi.

5 And when they heard it they wept, and faſted, and prayed before the Lord.

6 And they made a collection of money, according to every man's power.

7 And they ſent *it* to Jeruſalem to Joakim the prieſt, the ſon of Helcias, the ſon of Salom, and to the prieſts, and to all the people, that were found with him in Jeruſalem:

8 At the time when he received the veſſels of the temple of the Lord, which had been taken away out of the temple, to return them into the land of Juda the tenth day of the month Sivan, the ſilver veſſels, which Sedecias the ſon of Joſias king of Juda had made,

9 After that Nabuchodonoſor the king of Babylon had carried away Jechonias, and the princes, and all the powerful men, and the people of the land from Jeruſalem, and brought them bound to Babylon.

10 And they ſaid: Behold we have ſent you money, buy with it holocauſts, and frankincenſe, and make meat-offerings, and offerings for ſin at the altar of the Lord our God:

11 And pray ye for the life of Nabuchodonoſor the king of Babylon, and for the life of Baltaſſar his ſon, that their days may be upon earth as the days of heaven:

12 And that the Lord may give us ſtrength, and enlighten our eyes, that we may live under the ſhadow of Nabuchodonoſor the king of Babylon, and under the ſhadow of Baltaſſar his ſon, and may ſerve them many days, and may find favour in their ſight.

13 And pray ye for us to the Lord our God: for we have ſinned againſt the Lord our God, and his wrath is not turned away from us even to this day.

14 And read ye this book, which we have ſent to you to be read in the temple of the Lord, on feaſts, and proper days.

15 And you ſhall ſay: To the Lord our God *belongeth* juſtice: but to us confuſion of our face: as it is come to paſs at this day to all Juda, and to the inhabitants of Jeruſalem,

16 To our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers.

17 We have ſinned before the Lord our God, and have not believed him, nor put our truſt in him:

18 And we were not obedient to him, and we have not hearkened

hearkened to the voice of the Lord our God, to walk in his commandments, which he hath given us.

19 From the day, that he brought our fathers out of the land of Egypt, even to this day, we were diſobedient to the Lord our God: and going aſtray we turned away from hearing his voice.

20 And many evils have cleaved to us, and the curſes which the Lord foretold by Moſes his ſervant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.

21 And we have not hearkened to the voice of the Lord our God according to all the words of the prophets, whom he ſent to us:

22 And we have gone away every man after the inclinations of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of the Lord our God.

CHAP. II.

A further confeſſion of the ſins of the people, and of the juſtice of God.

WHEREFORE the Lord our God hath made good his word, that he ſpoke to us, and to our judges, that have judged Iſrael, and to our kings, and to our princes, and to all Iſrael and Juda:

2 That the Lord would bring upon us great evils, *ſuch* as never happened under heaven, as they have come to paſs in Jeruſalem, according to the things that are written in the law of Moſes:

3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter.

4 And he hath delivered them up to be under the hand of all the kings, that are round about us, to be a reproach, and deſolation among all the people, among whom the Lord hath ſcattered us.

5 And we are brought under, and *are* not uppermoſt: becauſe we have ſinned againſt the Lord our God, by not obeying his voice.

6 To the Lord our God *belongeth* juſtice: but to us, and to our fathers confuſion of face, as at this day.

7 For the Lord hath pronounced againſt us all theſe evils, that are come upon us:

8 And we have not entreated the face of the Lord our God, that we might return every one of us from our moſt wicked ways.

9 And the Lord hath watched over us for evil, and hath brought it upon us: for the Lord is juſt in all his works, which he hath commanded us:

10 And we have not hearkened to his voice to walk in the commandments of the Lord,

Lord, which he hath ſet before us.

11 And now, O Lord God of Iſrael, who haſt brought thy people out of the land of Egypt with a ſtrong hand, and with ſigns, and with wonders, and with thy great power, and with a mighty arm, and haſt made thee a name as at this day:

12 We have ſinned, we have done wickedly, we have acted unjuſtly, O Lord our God, againſt all thy juſtices.

13 Let thy wrath be turned away from us: for we are left a few among the nations, where thou haſt ſcattered us.

14 Hear, O Lord, our prayers, and our petitions, and deliver us for thy own ſake: and grant that we may find favour in the ſight of them that have led us away:

15 That all the earth may know that thou art the Lord our God, and that thy name is called upon Iſrael, and upon his poſterity.

16 Look down upon us, O Lord, from thy holy houſe, and incline thy ear, and hear us.

17 Open thy eyes, and behold: for the dead that are in hell, whoſe ſpirit is taken away from their bowels, ſhall not give glory and (*a*) juſtice to the Lord:

18 But the ſoul, that is ſorrowful for the greatneſs of evil *ſhe hath done*, and goeth bowed down, and feeble, and the eyes that fail, and the hungry ſoul giveth glory and juſtice to thee the Lord.

19 For it is not for the juſtices of our fathers that we pour out our prayers, and beg mercy in thy ſight, O Lord, our God:

20 But becauſe thou haſt ſent out thy wrath, and thy indignation upon us, as thou haſt ſpoken by the hand of thy ſervants the prophets, ſaying:

21 Thus ſaith the Lord: Bow down your ſhoulder, and your neck, and ſerve the king of Babylon: and you ſhall remain in the land, which I have given to your fathers.

22 But if you will not hearken to the voice of the Lord your God, to ſerve the king of Babylon: I will cauſe you to depart out of the cities of Juda, and from without Jeruſalem,

23 And I will take away from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land ſhall be without any footſtep of inhabitants.

24 And they hearkened not

Chap. II. (*a*) Ver. 17. *Juſtice, &c.* They that are in hell ſhall not give juſtice to God: that is, they ſhall not acknowledge and glorify his juſtice, as penitent ſinners do upon earth.

to

to thy voice, to ſerve the king of Babylon: and thou haſt made good thy words, which thou ſpokeſt by the hands of thy ſervants the prophets, that the bones of our kings, and the bones of our fathers ſhould be removed out of their place:

25 And behold they are caſt out to the heat of the ſun, and to the froſt of the night: and they have died in grievous pains, by famine, and by the ſword, and in baniſhment.

26 And thou haſt made the temple, in which thy name was called upon, as it is at this day, for the iniquity of the houſe of Iſrael, and of the houſe of Juda.

27 And thou haſt dealt with us, O Lord our God, according to all thy goodneſs, and according to all that great mercy of thine:

28 As thou ſpokeſt by the hand of thy ſervant Moſes, in the day when thou didſt command him to write thy law before the children of Iſrael,

29 Saying: If you will not hear my voice, this great multitude ſhall be turned into a very ſmall number among the nations, where I will ſcatter them:

30 For I know that the people will not hear me, for it is a people of a ſtiff neck: but they ſhall turn to their heart in the land of their captivity:

31 And they ſhall know that I am the Lord their God: and I will give them a heart, and they ſhall underſtand: and ears, and they ſhall hear.

32 And they ſhall praiſe me in the land of their captivity, and ſhall be mindful of my name.

33 And they ſhall turn away themſelves from their ſtiff neck, and from their wicked deeds: for they ſhall remember the way of their fathers, that ſinned againſt me.

34 And I will bring them back again into the land which I promiſed with an oath to their fathers, Abraham, Iſaac, and Jacob, and they ſhall be maſters thereof: and I will multiply them, and they ſhall not be diminished.

35 And I will make with them another covenant that *ſhall be* everlaſting, to be their God, and they ſhall be my people: and I will no more remove my people, the children of Iſrael, out of the land that I have given them.

CHAP. III.

They pray for mercy, acknowledging that they are juſtly puniſhed for forſaking true wiſdom. A prophecy of Chriſt.

AND now, O Lord almighty, the God of Iſrael, the ſoul in anguiſh, and the troubled ſpirit crieth to thee:

a Hear,

2 Hear, O Lord, and have mercy, for thou art a merciful God, and have pity on us: for we have ſinned before thee.

3 For thou remaineſt for ever, and ſhall we periſh everlaſtingly?

4 O Lord almighty, the God of Iſrael, hear now the prayer of the dead of Iſrael, and of their children, that have ſinned before thee, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved faſt to us.

5 Remember not the iniquities of our fathers, but think upon thy hand, and upon thy name at this time:

6 For thou art the Lord our God, and we will praiſe thee, O Lord:

7 Becauſe for this end thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity, for we are converted from the iniquity of our fathers, who ſinned before thee.

8 And behold we are at this day in our captivity, whereby thou haſt ſcattered us to be a reproach, and a curſe, and an offence, according to all the iniquities of our fathers, who departed from thee, O Lord our God.

9 Hear, O Iſrael, the commandments of life: give ear, that thou mayſt learn wiſdom.

10 How happeneth it, O Iſrael, that thou art in thy enemies land?

11 Thou art grown old in a ſtrange country, thou art defiled with the dead: thou art counted with them that go down into hell.

12 Thou haſt forſaken the fountain of wiſdom: for if thou hadſt walked in the way of God, thou hadſt ſurely dwelt in peace for ever.

14 Learn where is wiſdom, where is ſtrength, where is underſtanding: that thou mayſt know alſo where is length of days and life, where is the light of the eyes, and peace.

15 Who hath found out her place? and who hath gone in to her treaſures?

16 Where are the princes of the nations, and they that rule over the beaſts, that are upon the earth?

17 That take their paſtime with the birds of the air,

18 That hoard up ſilver, and gold, wherein men truſt, and there is no end of their getting? who work in ſilver and are ſolicitous, and their works are unſearchable?

19 They are cut off, and are gone down to hell, and others are riſen up in their place.

20 Young men have ſeen the light, and dwelt upon the earth: but the way of knowledge they have not known,

21 Nor

21 Nor have they underſtood the paths thereof, neither have their children received it, it is far from their face.

22 It hath not been heard of in the land of Chanaan, neither hath it been ſeen in (*a*) Theman.

23 The children of (*b*) Agar alſo, that ſearch after the wiſdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and ſearchers of prudence and underſtanding: but the way of wiſdom they have not known, neither have they remembered her paths.

24 O Iſrael, how great is the houſe of God, and how vaſt is the place of his poſſeſſion!

25 It is great, and hath no end: *it is* high and immenſe.

26 There were the giants, thoſe renowned men that were from the beginning, of great ſtature, expert in war?

27 The Lord choſe not them, neither did they find the way of knowledge: therefore did they periſh.

28 And becauſe they had not wiſdom, they periſhed through their folly.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath paſſed over the ſea, and found her, and brought her preferably to choſen gold?

31 There is none that is able to know her ways, nor that can ſearch out her paths:

32 But he that knoweth all things, knoweth her, and hath found her out with his underſtanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beaſts:

33 He that ſendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling.

34 And the ſtars have given light in their watches, and rejoiced:

35 They were called, and they ſaid: Here we are: and with chearfulneſs they have ſhined forth to him that made them.

36 This is our God, and there ſhall no other be accounted of in compariſon of him.

37 He found out all the way of knowledge, and gave it to Jacob his ſervant, and to Iſrael his beloved.

Chap. III. (*a*) Ver. 22. *Theman.* The capital city of Edom.

(*b*) Ver. 23. *Agar.* The mother of the Iſmaelites.

38 Afterwards he (c) was ſeen upon earth, and converſed with men.

CHAP. IV.

The prophet exhorts to the keeping of the law of wiſdom: and encourages the people to be patient, and to hope for their deliverance.

THIS is the book of the commandments of God, and the law, that is for ever: all they that keep it, ſhall come to life: but they that have forſaken it, to death.

2 Return, O Jacob, and take hold of it, walk in the way by its brightneſs, in the preſence of the light thereof.

3 Give not thy honour to another, nor thy dignity to a ſtrange nation.

4 We are happy, O Iſrael: becauſe the things that are pleaſing to God, are made known to us.

5 Be of good comfort, O people of God, the memorial of Iſrael;

6 You have been ſold to the Gentiles, not for your deſtruction: but becauſe you provoked God to wrath, you are delivered to your adverſaries.

7 For you have provoked him, your Maker, the eternal God, offering ſacrifice to devils, and not to God.

8 For you have forgotten God, who brought you up, and you have grieved Jeruſalem that nurſed you.

9 For ſhe ſaw the wrath of God coming upon you, and ſhe ſaid: Give ear, all you that dwell near Sion, for God hath brought upon me great mourning:

10 For I have ſeen the captivity of my people, of my ſons, and my daughters, which the Eternal hath brought upon them.

11 For I nouriſhed them with joy: but I ſent them away with weeping and mourning.

12 Let no man rejoice over me a widow, and deſolate: I am forſaken of many for the ſins of my children, becauſe they departed from the law of God.

13 And they have not known his juſtices, nor walked by the ways of God's commandments, neither have they entered by the paths of his truth and juſtice.

14 Let them that dwell about Sion come, and remember the captivity of my ſons and daughters, which the Eter-

(c) Ver. 38. *Was ſeen upon earth, &c.* viz. By the myſtery of the incarnation, by means of which the ſon of God came viſibly amongſt us, and converſed with men. The prophets often ſpeak of things to come as if they were paſt, to expreſs the certainty of the event of the things foretold.

nal

nal hath brought upon them.

15 For he hath brought a nation upon them from afar, a wicked nation, and of a ſtrange tongue:

16 Who have neither reverenced the ancient, nor pitied children, and have carried away the darlings of the widow, and have left *me* all alone without children.

17 But as for me, what help can I give you?

18 But he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.

19 Go your way, my children, go your way: for I am left alone.

20 I have put off the robe of peace, and have put upon me the ſackcloth of ſupplication, and I will cry to the moſt High in my days.

21 Be of good comfort, my children, cry to the Lord, and he will deliver you out of the hand of the princes your enemies.

22 For my hope is in the Eternal that he will ſave you: and joy is come upon me from the holy One, becauſe of the mercy, which ſhall come to you from our everlaſting Saviour.

23 For I ſent you forth with mourning and weeping: but the Lord will bring you back to me with joy and gladneſs for ever.

24 For as the neighbours of Sion have now ſeen your captivity from God: ſo ſhall they alſo ſhortly ſee your ſalvation from God, which ſhall come upon you with great honour, and everlaſting glory.

25 My children ſuffer patiently the wrath that is come upon you: for thy enemy hath perſecuted thee, but thou ſhalt quickly ſee his deſtruction: and thou ſhalt get up upon his neck.

26 My delicate ones have walked rough ways, for they were taken away as a flock made a prey by the enemies.

27 Be of good comfort, my children, and cry to the Lord: for you ſhall be remembered by him that hath led you away.

28 For as it was your mind to go aſtray from God; ſo when you return again you ſhall ſeek him ten times as much.

29 For he that hath brought evils upon you, ſhall bring you everlaſting joy again with your ſalvation.

30 Be of good heart, O Jeruſalem: for he exhorteth thee, that named thee.

31 The wicked, that have afflicted thee, ſhall periſh, and they that have rejoiced at thy ruin, ſhall be puniſhed.

32 The cities which thy children have ſerved, ſhall be

puniſhed: and (*a*) ſhe that received thy ſons.

33 For as ſhe rejoiced at thy ruin, and was glad of thy fall: ſo ſhall ſhe be grieved for her own deſolation.

34 And the joy of her multitude ſhall be cut off, and her gladneſs ſhall be turned to mourning.

35 For fire ſhall come upon her from the Eternal, long to endure, and ſhe ſhall be inhabited by devils for a great time.

36 Look about thee, O Jeruſalem, towards the eaſt, and behold the joy that cometh to thee from God.

37 For behold thy children come, whom thou ſenteſt away ſcattered, they come gathered together from the eaſt even to the weſt, at the word of the holy One rejoicing for the honour of God.

CHAP. V.

Jeruſalem is invited to rejoice and behold the return of her children out of their captivity.

PUT off, O Jeruſalem, the garment of thy mourning, and affliction: and put on the beauty, and honour of that everlaſting glory, which thou haſt from God.

2 God will cloath thee with the double garment of juſtice, and will ſet a crown on thy head of everlaſting honour.

3 For God will ſhew his brightneſs in thee, to every one under heaven.

4 For thy name ſhall be given thee by God for ever: the peace of juſtice, and honour of piety.

5 Ariſe, O Jeruſalem, and ſtand on high: and look about towards the eaſt, and behold thy children gathered together from the riſing to the ſetting ſun, by the word of the holy One rejoicing in the remembrance of God.

6 For they went out from thee on foot, *and were* led by the enemies: but the Lord will bring them to thee exalted with honour as children of the kingdom.

7 For God hath appointed to bring down every high mountain, and the everlaſting rocks, and to fill up the valleys to make them even with the ground: that Iſrael may walk diligently to the honour of God.

8 Moreover the woods, and every ſweet-ſmelling tree have overſhadowed Iſrael by the commandment of God.

9 For God will bring Iſrael with joy in the light of his majeſty, with mercy, and juſtice, that cometh from him.

Chap. IV. (*a*) Ver. 32. *She that received, &c.* viz. Babylon.

CHAP.

CHAP. VI.

The epiſtle of Jeremias to the captives, as a preſervative againſt idolatry.

A Copy of the epiſtle that Jeremias ſent to them that were to be led away captives into Babylon, by the king of Babylon, to declare to them according to what was commanded him by God.

1 For the ſins that you have committed before God, you ſhall be carried away captives into Babylon by Nabuchodonoſor the king of Babylon.

2 And when you are come into Babylon, you ſhall be there many years, and for a long time, even to (*a*) ſeven generations: and after that I will bring you away from thence with peace.

3 But now, you ſhall ſee in Babylon gods of gold, and of ſilver, and of ſtone, and of wood born upon ſhoulders, cauſing fear to the Gentiles.

4 Beware therefore that you imitate not the doings of others, and be afraid, and the fear of them ſhould ſeize upon you.

5 But when you ſee the multitude behind, and before adoring them, ſay you in your hearts: Thou oughteſt to be adored, O Lord.

6 For my Angel is with you: and I myſelf will demand an account of your ſouls.

7 For their tongue that is poliſhed by the craftſman, and themſelves laid over with gold and ſilver are falſe things, and they cannot ſpeak.

8 And as if it were for a maiden that loveth to go gay: ſo do they take gold and make them up.

9 Their gods have golden crowns upon their heads: whereof the prieſts ſecretly convey away from them gold, and ſilver, and beſtow it on themſelves.

10 Yea and they give thereof to common ſtrumpets, and they dreſs out harlots: and again when they receive it of the harlots, they adorn their gods.

11 And theſe gods cannot defend themſelves from the ruſt, and the moth.

12 But when they have covered them with a purple garment, they wipe their face becauſe of the duſt of the houſe, which is very much among them.

13 This holdeth a ſcepter as a man, as a judge of the country, but cannot put to death one that offendeth him.

14 And this hath in his hand a ſword, or an ax, but cannot ſave himſelf from war,

Cap. VI. (*a*) Ver. 2. *Seven generations.* That is, ſeventy years.

or from robbers, whereby be it known to you that they are not gods.

15 Therefore fear them not. For as a veſſel that a man uſes when it is broken becometh uſeleſs: even ſo are their gods:

16 When they are placed in the houſe, their eyes are full of duſt by the feet of them that go in.

17 And as the gates are made ſure on every ſide upon one that hath offended the king, or like a dead man carried to the grave, ſo do the prieſts ſecure the doors with bars, and locks, leſt they be ſtripped by thieves.

18 They light candles to them, and in great number, of which they cannot ſee one: but they are like beams in the houſe.

19 And they ſay that the creeping things which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

20 Their faces are black with the ſmoke, that is made in the houſe.

21 Owls, and ſwallows, and other birds fly upon their bodies, and upon their heads, and cats in like manner.

22 Whereby you may know that they are no gods. Therefore fear them not.

23 The gold alſo which they have, is for ſhew, but except a man wipe off the ruſt, they will not ſhine: for neither when they were molten, did they feel it.

24 Men buy them at a high price, whereas there is no breath in them.

25 And having not the uſe of feet they are carried upon ſhoulders, declaring to men how vile they are. Be they confounded alſo that worſhip them.

26 Therefore if they fall to the ground, they riſe not up again of themſelves, nor if a man ſet them upright, will they ſtand by themſelves, but their gifts ſhall be ſet before them, as to the dead.

27 The things that are ſacrificed to them, their prieſts ſell and abuſe: in like manner alſo their wives take part of them, but give nothing of it either to the ſick, or to the poor.

28 The child-bearing and menſtruous women touch their ſacrifices: knowing therefore by theſe things that they are not gods, fear them not.

29 For how can they be called gods? becauſe women ſet offerings before the gods of ſilver, and of gold, and of wood:

30 And prieſts ſit in their temples, having their garments rent, and their heads, and beards ſhaven, and nothing upon their heads.

31 And they roar and cry before

before their gods, as men do at the feaſt when one is dead.

32 The prieſts *alſo* take away their garments, and clothe their wives and their children.

33 And whether it be evil that one doth unto them, or good, they are not able to recompenſe it: neither can they ſet up a king, nor put him down:

34 In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it.

35 They cannot deliver a man from death, nor ſave the weak from the mighty.

36 They cannot reſtore the blind man to his ſight: nor deliver a man from diſtreſs.

37 They ſhall not pity the widow, nor do good to the fatherleſs.

38 Their gods, of wood, and of ſtone, and of gold, and of ſilver, are like the ſtones that are hewn out of the mountains: and they that worſhip them, ſhall be confounded:

39 How then is it to be ſuppoſed, or to be ſaid, that they are gods?

40 Even the Chaldeans themſelves diſhonour them: who when they hear of one dumb that cannot ſpeak, they preſent him to Bel, entreating him, that he may ſpeak.

41 As though they could be ſenſible that have no motion themſelves: and they, when they ſhall perceive this, will leave them: for their gods themſelves have no ſenſe.

42 The women alſo with cords about them, ſit in the ways, burning olive-ſtones.

43 And when any one of them, drawn away by ſome paſſenger, lieth with him, ſhe upbraideth her neighbour, that ſhe was not thought as worthy, as herſelf, nor her cord broken.

44 But all things that are done about them, are falſe: how is it then to be thought, or to be ſaid, that they are gods?

45 And they are made by workmen, and by goldſmiths. They ſhall be nothing elſe but what the prieſts will have them to be.

46 For the artificers themſelves, that make them, are of no long continuance. Can thoſe things then that are made by them, be gods?

47 But they have left falſe things and reproach to them that come after.

48 For when war cometh upon them, or evils, the prieſts conſult with themſelves: where they may hide themſelves with them.

49 How then can they be thought to be gods, that can neither deliver themſelves from war,

war, nor ſave themſelves from evils?

50 For ſeeing they are but of wood, and laid over with gold, and with ſilver, it ſhall be known hereafter that they are falſe things, by all nations, and kings: and it ſhall be manifeſt that they are no gods, but the work of mens hands, and that there is no work of God in them.

51 Whence therefore is it known that they are not gods, but the work of mens hands, and no work of God is in them?

52 They cannot ſet up a king over the land, nor give rain to men.

53 They determine no cauſes, nor deliver *any* countries from oppreſſion: becauſe they can do nothing, and are as daws between heaven and earth.

54 For when fire ſhall fall upon the houſe of *theſe* gods of wood, and of ſilver, and of gold, their prieſts indeed will flee away, and be ſaved: but they themſelves ſhall be burnt aſunder like beams.

55 And they cannot withſtand a king and war. How then can it be ſuppoſed, or admitted that they are gods?

56 Neither are theſe gods of wood, and of ſtone, and laid over with gold, and with ſilver, able to deliver themſelves from thieves or robbers: *but* they that are ſtronger than them,

57 Shall take from them the gold, and ſilver, and the raiment wherewith they are clothed, and ſhall go their way, neither ſhall they help themſelves.

58 Therefore it is better to be a king that ſheweth his power: or elſe a profitable veſſel in the houſe, with which the owner thereof will be well ſatisfied: or a door in the houſe, to keep things ſafe that are therein, than ſuch falſe gods.

59 The ſun, and the moon, and the ſtars being bright, and ſent forth for profitable uſes, are obedient.

60 In like manner the lightening, when it breaketh forth, is eaſy to be ſeen; and after the ſame manner the wind bloweth in every country.

61 And the clouds, when God commandeth them to go over the whole world, do as they are bidden.

62 The fire alſo being ſent from above to conſume mountains, and woods, doth as it is commanded. But theſe neither in ſhew, nor in power are like to any one of them.

63 Wherefore it is neither to be thought, nor to be ſaid, that they are gods: ſince they are neither able to judge

judge cauſes, nor to do any good to men.

64 Knowing therefore that they are not gods, fear them not.

65 For neither can they curſe kings, nor bleſs them.

66 Neither do they ſhew ſigns in the heaven to the nations, nor ſhine as the ſun, nor give light as the moon.

67 Beaſts are better than they, which can fly under a covert, and help themſelves.

68 Therefore there is no manner of appearance that they are gods: ſo fear them not.

69 For as a ſcarecrow in a garden of cucumbers keepeth nothing, ſo are their gods of wood, and of ſilver, and laid over with gold.

70 They are no better than a white thorn in a garden, upon which every bird ſitteth. In like manner alſo their gods of wood, and laid over with gold, and with ſilver, are like to a dead body caſt forth in the dark.

71 By the purple alſo and the ſcarlet which are moth-eaten upon them, you ſhall know that they are not gods. And they themſelves at laſt are conſumed, and ſhall be a reproach in the country.

72 Better therefore is the juſt man that hath no idols: for he ſhall be far from reproach.

The PROPHECY of (a) EZECHIEL.

CHAP. I.

The time of Ezechiel's prophecy: he ſees a glorious viſion.

NOW it came to paſs in (a) the thirtieth year, in the fourth *month*, on the fifth *day* of the month, when I was in the midſt of the captives by the river Chobar, the heavens were opened, and I ſaw the viſions of God.

2 On the fifth day of the month, the ſame was the fifth year of the captivity of king Joachin,

3 The word of the Lord came to Ezechiel the prieſt the ſon of Buzi in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

4 And I ſaw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding *it*, and brightneſs was about it: and out of the midſt thereof, that is, out of the midſt of the fire, as it were the reſemblance of amber:

5 And in the midſt thereof the likeneſs of four (b) living creatures: and this was

(a) *Ezechiel*, whoſe name ſignifies the *ſtrength of God*, was of the prieſtly race; and of the number of the captives that were carried away to Babylon with king Joachin. He was co-temporary with Jeremias, and propheſied to the ſame effect in Babylon, as Jeremias did in Jeruſalem: and is ſaid to have ended his days in like manner, by martyrdom.

Chap. I. (a) Ver. 1. *The thirtieth year.* Either of the age of Ezechiel; or, as others will have it, from the ſolemn covenant made in the eighteenth year of the reign of Joſias. 4 *Kings* xxiii.

(b) Ver. 5. *Living creatures.* Cherubims (as appears from

was their appearance: there was the likeneſs of a man in them.

6 Every one had four faces, and every one four wings.

7 Their feet were ſtraight feet, and the ſole of their foot was like the ſole of a calf's foot, and they ſparkled like the appearance of glowing braſs.

8 And *they had* the hands of a man under their wings on *their* four ſides: and they had faces, and wings on the four ſides.

9 And the wings of one were joined to the wings of another. They turned not when they went: but every one went ſtraight forward.

10 And as for the likeneſs of their faces: there was the face of a man, and the face of a lion on the right ſide of all the four: and the face of an ox, on the left ſide of all the four: and the face of an eagle over all the four.

11 And their faces, and their wings were ſtretched upward: two wings of every one were joined, and two covered their bodies:

12 And every one of them went ſtraight forward: whither the impulſe of the ſpirit was to go, thither they went: and they turned not when they went.

13 And as for the likeneſs of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the viſion running to and fro in the midſt of the living creatures, a bright fire, and lightening going forth from the fire.

14 And the living creatures ran and returned like flaſhes of lightening.

15 Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

16 And the appearance of the wheels, and the work of them, was like the appearance of the ſea: and the four had all one likeneſs: and their appearance and their work *was* as it were a wheel in the midſt of a wheel.

17 When they went,

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from *Eccleſiaſticus* xlix. 10.) repreſented to the prophet under theſe myſterious ſhapes, as ſupporting the throne of God, and as it were drawing his chariot. All this chapter appeared ſo obſcure, and full of myſteries, to the ancient Hebrews, that, as we learn from St. Jerome (*Ep. ad Paulin.*) they ſuffered none to read it, before they were thirty years old.

(c) they

(c) they went by their four parts: and they turned not when they went.

18 The wheels had alſo a ſize, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.

19 And when the living creatures went, the wheels alſo went together by them: and when the living creatures were lifted up from the earth, the wheels alſo were lifted up with them.

20 Whitherſoever the ſpirit went, thither as the ſpirit went the wheels alſo were lifted up withal, and followed it: for the ſpirit of life was in the wheels,

21 When thoſe went theſe went, and when thoſe ſtood theſe ſtood, and when thoſe were lifted up from the earth, the wheels alſo were lifted up together, and followed them: for the ſpirit of life was in the wheels.

22 And over the heads of the living creatures was the likeneſs of the firmament, as the appearance of cryſtal terrible to behold, and ſtretched out over their heads above.

23 And under the firmament were their wings ſtraight the one toward the other, every one with two wings covered his body, and the other was covered in like manner.

24 And I heard the noiſe of their wings, like the noiſe of many waters, as it were the voice of the moſt high God: when they walked, it was like the voice of a multitude, like the noiſe of an army, and when they ſtood, their wings were let down.

25 For when a voice came from above the firmament, that was over their heads, they ſtood, and let down their wings.

26 And above the firmament, that was over their heads, was the likeneſs of a throne, as the appearance of the ſapphire-ſtone, and upon the likeneſs of the throne, was a likeneſs as of the appearance of a man above upon it.

27 And I ſaw as it were the reſemblance of amber, as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I ſaw as it were the reſemblance of fire ſhining round about.

28 As the appearance of

(c) Ver. 16. *They went by their four parts.* That is, indifferently to any of their ſides either forward or backward; to the right or to the left.

the

the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightneſs round about.

CHAP. II.

The prophet receives his commiſſion.

THIS was the viſion of the likeneſs of the glory of the Lord. And I ſaw, and I fell upon my face, and I heard the voice of one that ſpoke. And he ſaid to me: Son of man, ſtand upon thy feet, and I will ſpeak to thee:

2 And the ſpirit entered into me after that he ſpoke to me, and he ſet me upon my feet: and I heard him ſpeaking to me,

3 And ſaying: Son of man, I ſend thee to the children of Iſrael, to a rebellious people that hath revolted from me: they, and their fathers, have tranſgreſſed my covenant even unto this day.

4 And they to whom I ſend thee are children of a hard face, and of an obſtinate heart: and thou ſhalt ſay to them: Thus ſaith the Lord God:

5 If ſo be they at leaſt will hear, and if ſo be they will forbear, for they are a provoking houſe: and they ſhall know that there hath been a prophet in the midſt of them.

6 And thou, O ſon of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and deſtroyers, and thou dwelleſt with ſcorpions. Fear not their words, neither be thou diſmayed at their looks: for they are a provoking houſe.

7 And thou ſhalt ſpeak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.

8 But thou, O ſon of man, hear all that I ſay to thee: and do not thou provoke me, as that houſe provoketh me: open thy mouth, and eat what I give thee.

9 And I looked, and behold, a hand was ſent to me, wherein was a book rolled up: and he ſpread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and wo.

CHAP. III.

The prophet eats the book, and receives further inſtructions: the office of a watchman.

AND he ſaid to me: Son of man, eat all that

that thou ſhalt find: (a) eat this book, and go ſpeak to the children of Iſrael.

2 And I opened my mouth, and he cauſed me to eat that book:

3 And he ſaid to me: Son of man, thy belly ſhall eat, and thy bowels ſhall be filled with this book, which I give thee. And I did eat it: and it was ſweet as honey in my mouth.

4 And he ſaid to me: Son of man, go to the houſe of Iſrael, and thou ſhalt ſpeak my words to them.

5 For thou art not ſent to a people of a hard ſpeech, and of an unknown language, *but* to the houſe of Iſrael.

6 Nor to many nations of a ſtrange ſpeech, and of an unknown tongue, whoſe words thou canſt not underſtand: and if thou wert ſent to them, they would hearken to thee.

7 But the houſe of Iſrael will not hearken to thee: becauſe they will not hearken to me. For all the houſe of Iſrael are of a hard forehead, and an obſtinate heart.

8 Behold I have made thy face ſtronger than their faces, and thy forehead harder than their foreheads.

9 I have made thy face like an adamant and like flint: fear them not, neither be thou diſmayed at their preſence: for they are a provoking houſe.

10 And he ſaid to me: Son of man, receive in thy heart, and hear with thy ears, all the words that I ſpeak to thee:

11 And go get thee in to them of the captivity, to the children of thy people, and thou ſhalt ſpeak to them, and ſhalt ſay to them: Thus ſaith the Lord: if ſo be they will hear, and will forbear.

12 And the ſpirit took me up, and I heard behind me the voice of a great commotion, *ſaying:* Bleſſed *be* the glory of the Lord, from his place,

13 And the noiſe of the wings of the living creatures ſtriking one againſt another, and the noiſe of the wheels following the living creatures, and the noiſe of a great commotion.

14 The ſpirit alſo lifted me, and took me up: and I

Chap. III. (a) Ver. 1. *Eat this book.* By this eating of the book was ſignified the diligent attention and affection, with which we are to receive, and embrace the word of God; and to let it, as it were, ſink into our interior by devout meditation.

went

went away in bitterneſs in the indignation of my ſpirit: for the hand of the Lord was with me, ſtrengthening me.

15 And I came to them of the captivity, to (*b*) the heap of new corn, to them that dwelt by the river Chobar, and I ſat where they ſat: and I remained there ſeven days mourning in the midſt of them.

16 And at the end of ſeven days the word of the Lord came to me, ſaying:

17 Son of man, I have made thee a watchman to the houſe of Iſrael: and thou ſhalt hear the word out of my mouth, and ſhalt tell it them from me.

18 If, when I ſay to the wicked, Thou ſhalt ſurely die: thou declare it not to him, nor ſpeak *to him*, that he may be converted from his wicked way, and live: the ſame wicked man ſhall die in his iniquity, but I will require his blood at thy hand.

19 But if thou give warning to the wicked, and he be not converted from his wickedneſs, and from his evil way: he indeed ſhall die in his iniquity, but thou haſt delivered thy ſoul.

20 Moreover if the juſt man ſhall turn away from his juſtice, and ſhall commit iniquity: I will lay a ſtumbling-block before him, he ſhall die, becauſe thou haſt not given him warning: he ſhall die in his ſin, and his juſtices which he hath done, ſhall not be remembered: but I will require his blood at thy hand.

21 But if thou warn the juſt man, that the juſt may not ſin, and he doth not ſin: living he ſhall live, becauſe thou haſt warned him, and thou haſt delivered thy ſoul.

22 And the hand of the Lord was upon me, and he ſaid to me: Riſe *and* go forth into the plain, and there I will ſpeak to thee.

23 And I roſe up, and went forth into the plain: and behold the glory of the Lord ſtood there like the glory which I ſaw by the river Chobar: and I fell upon my face:

24 And the ſpirit entered into me, and ſet me upon my feet: and he ſpoke to me, and ſaid to me: Go in, and ſhut thyſelf up in the midſt of thy houſe.

25 And thou, O ſon of man, behold they ſhall put bands upon thee, and they ſhall bind thee with them:

(*b*) Ver. 15. *The heap of new corn.* It was the name of a place, in Hebrew, *Tebabib*.

and thou ſhalt not go forth from the midſt of them.

26 And I will make thy tongue ſtick faſt to the roof of thy mouth, and thou ſhalt be dumb, *and* not as a man that reproveth: becauſe they are a provoking houſe.

27 But when I ſhall ſpeak to thee, I will open thy mouth, and thou ſhalt ſay to them: Thus ſaith the Lord God: He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a provoking houſe.

CHAP. IV.

A prophetick deſcription of the ſiege of Jeruſalem, and the famine that ſhall reign there.

AND thou, O ſon of man, take thee a tile, and lay it before thee: and draw upon it the plan of the city of Jeruſalem.

2 And lay ſiege againſt it, and build forts, and caſt up a mount, and ſet a camp againſt it, and place battering rams round about *it*.

3 And take unto thee an iron pan, and ſet it for a wall of iron between thee and the city: and ſet thy face reſolutely againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: it is a ſign to the houſe of Iſrael.

4 And thou ſhalt ſleep upon thy left ſide, and ſhalt lay the iniquities of the houſe of Iſrael upon it, according to the number of the days that thou ſhalt ſleep upon it, and thou ſhalt take upon thee their iniquity.

5 And I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days: and thou ſhalt bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed this, thou ſhalt ſleep again upon thy right ſide: and thou ſhalt take upon thee the iniquity of the houſe of Juda forty days. A day for a year, yea, a day for a year I have appointed to thee.

7 And thou ſhalt turn thy face to the ſiege of Jeruſalem, and thy arm ſhall be ſtretched out: and thou ſhalt propheſy againſt it.

8 Behold I have encompaſſed thee with bands: and thou ſhalt not turn thyſelf from one ſide to the other, till thou haſt ended the days of thy ſiege.

9 And take to thee wheat and barley, and beans, and lentiles, and millet, and fitches: and put them in one veſſel, and make thee bread thereof according to the number of the days that thou

thou ſhalt lie upon thy ſide: three hundred and ninety days ſhalt thou eat thereof.

10 And thy meat that thou ſhalt eat, ſhall be in weight twenty ſtaters a day: from time to time thou ſhalt eat it.

11 And thou ſhalt drink water by meaſure, the ſixth part of a hin: from time to time thou ſhalt drink it.

12 And thou ſhalt eat it as barley-bread baked under the aſhes: and thou ſhalt cover it, in their ſight, with the dung that cometh out of a man.

13 And the Lord ſaid: So ſhall the children of Iſrael eat their bread all filthy among the nations whither I will caſt them out.

14 And I ſaid: Ah, ah, ah, O Lord God, behold my ſoul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itſelf, or was torn by beaſts, and no unclean fleſh hath entered into my mouth.

15 And he ſaid to me: Behold I have given thee neat's dung for man's dung, and thou ſhalt make thy bread therewith.

16 And he ſaid to me: Son of man: Behold I will break in pieces the ſtaff of bread in Jeruſalem: and they ſhall eat bread by weight, and with care: and they ſhall drink water by meaſure, and in diſtreſs.

17 So that when bread and water fail, every man may fall againſt his brother, and they may pine away in their iniquities.

CHAP. V.

The judgments of God upon the Jews are foreſhewn under the type of the prophet's hair.

AND thou, ſon of man, take thee a ſharp knife that ſhaveth the hair: and cauſe it to paſs over thy head, and over thy beard: and take thee a balance to weigh in, and divide the *hair*.

2 A third part thou ſhalt burn with fire in the midſt of the city, according to the fulfilling of the days of the ſiege: and thou ſhalt take a third part, and cut it in pieces with the knife all round about: and the other third part thou ſhalt ſcatter in the wind, and I will draw out the ſword after them.

3 And thou ſhalt take thereof a ſmall number: and ſhalt bind them in the ſkirt of thy cloak.

4 And thou ſhalt take of them again, and ſhalt caſt them in the midſt of the fire, and ſhalt burn them with fire: and out of it ſhall come forth a fire into all the houſe of Iſrael.

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and thou ſhalt not go forth from the midſt of them.

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5 And I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days: and thou ſhalt bear the iniquity of the houſe of Iſrael.

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4 And thou ſhalt take of them again, and ſhalt caſt them in the midſt of the fire, and ſhalt burn them with fire: and out of it ſhall come forth a fire into all the houſe of Iſrael.

5 Thus ſaith the Lord

God: This is Jeruſalem, I have ſet her in the midſt of the nations, and the countries round about her.

6 And ſhe hath deſpiſed my judgments, ſo as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her. For they have caſt off my judgment, and have not walked in my commandments.

7 Therefore thus ſaith the Lord God: Becauſe you have ſurpaſſed the Gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done *even* according to the judgments of the nations that are round about you;

8 Therefore thus ſaith the Lord God: Behold I *come* againſt thee, and I myſelf will execute judgments in the midſt of thee in the ſight of the Gentiles.

9 And I will do in thee that which I have not done: and the like to which I will do no more, becauſe of all thy abominations.

10 Therefore the fathers ſhall eat the ſons in the midſt of thee, and the ſons ſhall eat their fathers: and I will execute judgments in thee, and I will ſcatter thy whole remnant into every wind.

11 Therefore *as* I live, ſaith the Lord God: Becauſe thou haſt violated my ſanctuary with all thy offences, and with all thy abominations: I will alſo break thee in pieces, and my eye ſhall not ſpare, and I will not have any pity.

12 A third part of thee ſhall die with the peſtilence, and ſhall be conſumed with famine in the midſt of thee: and a third part of thee ſhall fall by the ſword round about thee: and a third part of thee will I ſcatter into every wind, and I will draw out a ſword after them.

13 And I will accompliſh my fury, and will cauſe my indignation to reſt upon them, and I will be comforted: and they ſhall know that I the Lord have ſpoken *it* in my zeal, when I ſhall have accompliſhed my indignation in them.

14 And I will make thee deſolate, and a reproach among the nations that are round about thee, in the ſight of every one that paſſeth by.

15 And thou ſhalt be a reproach, and a ſcoff, an example, and an aſtoniſhment amongſt the nations that are round about thee, when I ſhall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

16 I the Lord have ſpo-

ken

ken *it*: When I ſhall ſend upon them the grievous arrows of famine, which ſhall bring death, and which I will ſend to deſtroy you: and I will gather together famine againſt you, and I will break among you the ſtaff of bread.

17 And I will ſend in upon you famine, and evil beaſts unto utter deſtruction: and peſtilence, and blood ſhall paſs through thee, and I will bring in the ſword upon thee. I the Lord have ſpoken *it*.

CHAP. VI.

The puniſhment of Iſrael for their idolatry: a remnant ſhall be bleſſed.

AND the word of the Lord came to me, ſaying:

2 Son of man, ſet thy face towards the mountains of Iſrael, and propheſy againſt them,

3 And ſay: Ye mountains of Iſrael, hear the word of the Lord God: Thus ſaith the Lord God to the mountains, and to the hills, and to the rocks, and the valleys: Behold, I will bring upon you the ſword, and I will deſtroy your high places,

4 And I will throw down your altars, and your idols ſhall be broken in pieces: and I will caſt down your ſlain before your idols.

5 And I will lay the dead carcaſes of the children of Iſrael before your idols: and I will ſcatter your bones round about your altars

6 In all your dwelling-places. The cities ſhall be laid waſte, and the high places ſhall be thrown down, and deſtroyed, and your altars ſhall be aboliſhed, and ſhall be broken in pieces: and your idols ſhall be no more, and your temples ſhall be deſtroyed, and your works ſhall be defaced.

7 And the ſlain ſhall fall in the midſt of you: and you ſhall know that I am the Lord.

8 And I will leave in you ſome that ſhall eſcape the ſword among the nations, when I ſhall have ſcattered you through the countries.

9 And they that are ſaved of you ſhall remember me amongſt the nations to which they are carried captives: becauſe I have broken their heart that was faithleſs, and revolted from me: and their eyes that went a whoring after their idols: and they ſhall be diſpleaſed with themſelves becauſe of the evils which they have committed in all their abominations.

10 And they ſhall know that I the Lord have not ſpoken in vain that I would do this evil to them.

11 Thus

11 Thus ſaith the Lord God: Strike with thy hand, and ſtamp with thy foot, and ſay: Alas, for all the abominations of the evils of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence: and he that is near, ſhall fall by the ſword: and he that remaineth, and is beſieged, ſhall die by the famine: and I will accompliſh my indignation upon them.

13 And you ſhall know that I am the Lord, when your ſlain ſhall be amongſt your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt ſweet-ſmelling frankincenſe to all their idols.

14 And I will ſtretch forth my hand upon them: and I will make the land deſolate, and abandoned from the deſart of Deblatha in all their dwelling places: and they ſhall know that I am the Lord.

CHAP. VII.

The final deſolation of Iſrael: from which few ſhall eſcape.

AND the word of the Lord came to me, ſaying:

2 And thou, ſon of man, thus ſaith the Lord God to the land of Iſrael: The end is come, the end is come upon the four quarters of the land.

3 Now is an end come upon thee, and I will ſend my wrath upon thee: and I will judge thee according to thy ways: and I will ſet all thy abominations againſt thee.

4 And my eye ſhall not ſpare thee, and I will ſhew thee no pity: but I will lay thy ways upon thee, and thy abominations ſhall be in the midſt of thee: and you ſhall know that I am the Lord.

5 Thus ſaith the Lord God: One affliction, behold an affliction is come.

6 An end is come, the end is come, it hath awaked againſt thee: behold it is come.

7 Deſtruction is come upon thee, that dwelleſt in the land: the time is come, the day of ſlaughter is near, and not of the joy of mountains.

8 Now very ſhortly I will pour out my wrath upon thee, and I will accompliſh my anger in thee: and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

9 And my eye ſhall not ſpare, neither will I ſhew mercy: but I will lay thy ways upon thee, and thy abominations ſhall be in the midſt of thee: and you ſhall know that I am the Lord that ſtrike.

10 Behold the day, behold it is come: deſtruction is gone forth, the rod hath bloſſomed, pride hath budded.

11 Iniquity

11 Iniquity is riſen up into a rod of wickedneſs: nothing of them *ſhall remain*, nor of their people, nor of the noiſe of them: and there ſhall be no reſt among them.

12 The time is come, the day is at hand; let not the buyer rejoice: nor the ſeller mourn: for *there is* wrath upon all the people thereof.

13 For the ſeller ſhall not return to that which he hath ſold, although their life be yet among the living. For the viſion which regardeth all the multitude thereof, ſhall not go back: neither ſhall man be ſtrengthened in the iniquity of his life.

14 Blow the trumpet, let all be made ready, yet there is none to go to the battle, for my wrath ſhall be upon all the people thereof.

15 The ſword without: and the peſtilence, and the famine within: he that is in the field ſhall die by the ſword: and they that are in the city, ſhall be devoured by the peſtilence, and the famine.

16 And ſuch of them as ſhall flee ſhall eſcape: and they ſhall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity.

17 All hands ſhall be made feeble, and all knees ſhall run with water.

18 And they ſhall gird themſelves with hair-cloth, and fear ſhall cover them, and ſhame ſhall be upon every face, and baldneſs upon all their heads.

19 Their ſilver ſhall be caſt forth, and their gold ſhall become a dunghil. Their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the Lord. They ſhall not ſatisfy their ſoul, and their bellies ſhall not be filled: becauſe it hath been the ſtumbling block of their iniquity.

20 And they have turned the ornament of their jewels into pride, and have made of it the images of their abominations, and idols: therefore I have made it an uncleanneſs to them.

21 And I will give it into the hands of ſtrangers for ſpoil, and to the wicked of the earth for a prey, and they ſhall defile it.

22 And I will turn away my face from them, and they ſhall violate my (*a*) ſecret *place*: and robbers ſhall enter into it, and defile it.

(*b*) Make a ſhutting up:

Chap. VII. (*a*) Ver. 22. *Secret place, &c.* viz. The inward ſanctuary, the holy of holies.

(*b*) Ver. 23. *Make a ſhutting up.* In Hebrew, a chain, viz. for impriſonment and captivity.

for

for the land is full of the judgment of blood, and the city is full of iniquity.

24 And I will bring the worſt of the nations, and they ſhall poſſeſs their houſes: and I will make the pride of the mighty to ceaſe, and they ſhall poſſeſs their ſanctuary.

25 When diſtreſs cometh upon them, they will ſeek for peace, and there ſhall be none.

28 Trouble ſhall come upon trouble, and rumour upon rumour, and they ſhall ſeek a viſion of the prophet, and the law ſhall periſh from the prieſt, and counſel from the ancients.

27 The king ſhall mourn, and the prince ſhall be clothed with ſorrow, and the hands of the people of the land ſhall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they ſhall know that I *am* the Lord.

CHAP. VIII.

The prophet ſees in a viſion the abominations committed in Jeruſalem; which determine the Lord to ſpare them no longer.

AND it came to paſs in the ſixth year, in the ſixth month, in the fifth day of the month, *as* I ſat in my houſe, and the ancients of Juda ſat before me, that the hand of the Lord God fell there upon me.

2 And I ſaw, and behold a likeneſs as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightneſs, as the appearance of amber.

3 And the likeneſs of a hand was put forth and took me by a lock of my head: and the ſpirit lifted me up between the earth and the heaven, and brought me in the viſion of God into Jeruſalem, near the inner gate, that looked toward the north, where was ſet the idol of jealouſy to provoke to jealouſy.

4 And behold the glory of the God of Iſrael *was* there, according to the viſion which I had ſeen in the plain.

5 And he ſaid to me: Son of man, lift up thy eyes towards the way of the north. And I lifted up my eyes towards the way of the north: and behold on the north ſide of the gate of the altar the idol of jealouſy in the very entry.

6 And he ſaid to me: Son of man, doſt thou ſee, thinkeſt thou, what theſe are doing, the great abominations that the houſe of Iſrael committeth here, that I ſhould depart far off from my ſanctuary? and turn thee yet again and thou ſhalt ſee greater abominations.

7 And he brought me in to the door of the court: and I ſaw, and behold a hole in the wall.

8 And he ſaid to me: Son of

of man, dig in the wall. And when I had digged in the wall, behold a door.

9 And he said to me: Go in, and see the wicked abominations, which they commit here.

10 And I went in and saw, and behold every form of creeping things, and of living creatures, the abomination, and all the idols of the house of Israel were painted on the wall all round about.

11 And seventy men of the ancients of the house of Israel, and Jezonias the son of Saphan stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a cloud of smoke went up from the incense.

12 And he said to me: Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber: for they say: The Lord seeth us not, the Lord hath forsaken the earth.

13 And he said to me: If thou turn thee again, thou shalt see greater abominations, which these commit.

14 And he brought me in by the door of the gate of the Lord's house, which looked to the north: and behold women sat there mourning for (*a*) Adonis.

15 And he said to me: Surely thou hast seen, O son of man: but turn thee again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the house of the Lord: and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men having their backs towards the temple of the Lord, and their faces to the east: and they adored towards the rising of the sun.

17 And he said to me: Surely thou hast seen, O son of man: is this a light thing to the house of Juda, that they should commit these abominations, which they have committed here: because they have filled the land with iniquity, *and* have turned to provoke me to anger? and behold they put a branch to their nose.

18 Therefore I also will deal with them in my wrath: my eye shall not spare them, neither will I shew mercy: and when they shall cry to my

Chap. VIII. (*a*) Ver. 14. *Adonis.* The favourite of Venus, slain by a wild boar, and lamented by the female worshippers of that goddess. In the Hebrew the name is Tammuz.

ears

ears with a loud voice, I will not hear them.

CHAP. IX.

All are ordered to be destroyed that are not marked in their foreheads. God will not be intreated for them.

AND he cried in my ears with a loud voice, saying: The visitations of the city are at hand, and every one hath a destroying weapon in his hand.

2 And behold six men came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one man in the midst of them clothed with linen, with a writer's inkhorn at his reins: and they went in, and stood by the brazen altar.

3 And the glory of the Lord of Israel went up from the cherubim, upon which he was, to the threshold of the house: and he called to the man, that was clothed with linen, and had a writer's inkhorn at his loins.

4 And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and (*a*) mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof.

5 And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eye spare, nor be ye moved with pity.

6 Utterly destroy old and young, maidens, children and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient men, who were before the house.

7 And he said to them: Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city.

8 And the slaughter being ended I was left: and I fell upon my face, and crying, I said: Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem?

9 And he said to me: The

Chap. IX. (*a*) Ver. 4. *Mark Thau. Thau* or *Tau*, is the last letter in the Hebrew alphabet, and signifies *a sign*, or *a mark*: which is the reason why some translators render this place *set a mark*, or *mark a mark*, without specifying what this mark was. But St. Jerome, and other interpreters, conclude it was the form of the letter *Thau*, which, in the ancient Hebrew character, was the form of a cross.

iniquity

iniquity of the house of Israel, and of Juda is exceeding great, and the land is filled with blood, and the city is filled with perverseness: for they have said: The Lord hath forsaken the earth, and the Lord seeth not.

10 Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head.

11 And behold the man, that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.

CHAP. X.

Fire is taken from the midst of the wheels under the cherubims, and scattered over the city. A description of the cherubims.

AND I saw, and behold in the firmament, that was over the heads of the cherubims, there appeared over them as it were the sapphire-stone, as the appearance of the likeness of a throne.

2 And he spoke to the man, that was clothed with linen, and said: Go in between the wheels that are under the cherubims, and fill thy hand with the coals of fire, that are between the cherubims, and pour them out upon the city. And he went in, in my sight:

3 And the cherubims stood on the right side of the house, when the man went in, and a cloud filled the inner court.

4 And the glory of the Lord was lifted up from above the cherubim to the threshold of the house: and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

5 And the sound of the wings of the cherubims was heard even to the outward court, as the voice of God almighty speaking.

6 And when he had commanded the man, that was clothed with linen, saying: Take fire from the midst of the wheels, that are between the cherubims: he went in and stood beside the wheel.

7 And one cherubim stretched out his arm from the midst of the cherubims to the fire, that was between the cherubims: and he took, and put it into the hands of him that was clothed with linen: who took it and went forth.

8 And there appeared in the cherubims the likeness of a man's hand under their wings.

9 And I saw, and behold *there were* four wheels by the cherubims: one wheel by one cherubim, and another wheel by another cherubim: and the appearance of the

wheels was to the ſight like the chryſolite-ſtone:

10 And as to their appearance, all four were alike: as if a wheel were in the midſt of a wheel.

11 And when they went, they went (*a*) by four ways: and they turned not when they went: but to the place, whither the firſt turned, the reſt alſo followed, and did not turn back.

12 And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels.

13 And theſe wheels he called (*b*) voluble, in my hearing.

14 And every one had four faces: one face, *was* the face of a cherub, and the ſecond face, the face of a man: and in the third was the face of a lion: and in the fourth the face of an eagle.

15 And the cherubims were lifted up: this is the living creature, that I had ſeen by the river Chobar.

16 And when the cherubims went, the wheels alſo went by them: and when the cherubims lifted up their wings, to mount up from the earth, the wheels ſtaid not behind, but were by them.

17 When they ſtood, theſe ſtood: and when they were lifted up, theſe were lifted up. For the ſpirit of life was in them.

18 And the glory of the Lord went forth from the threſhold of the temple: and ſtood over the cherubims.

19 And the cherubims lifting up their wings, were raiſed from the earth before me: and as they went out, the wheels alſo followed: and it ſtood in the entry of the eaſt gate of the houſe of the Lord: and the glory of the God of Iſrael was over them.

20 This is the living creature, which I ſaw under the God of Iſrael by the river Chobar: and I underſtood that they were cherubims.

21 Each one had four faces, and each one had four wings: and the likeneſs of a man's hand was under their wings.

22 And as to the likeneſs of their faces, they were the ſame faces which I had ſeen by the river Chobar, and their looks, and the impulſe of every one to go ſtraight forward.

Chap. X. (*a*) Ver. 11. *By four ways.* That is, by any of the four ways, forward, backward, to the right, or to the left.

(*b*) Ver. 13. *Voluble.* That is, *rolling wheels*, galgal.

CHAP.

CHAP. XI.

A prophecy againſt the preſumptuous aſſurance of the great ones. A remnant ſhall be ſaved, and receive a new ſpirit and a new heart.

AND the ſpirit lifted me up, and brought me in to the eaſt gate of the houſe of the Lord, which looketh towards the riſing of the ſun: and behold in the entry of the gate five and twenty men: and I ſaw in the midſt of them Jezonias the ſon of Azur, and Pheltias the ſon of Banaias, princes of the people.

2 And he ſaid to me: Son of man, theſe are the men, that ſtudy iniquity, and frame a wicked counſel in this city,

3 Saying: (a) Were not houſes lately built? This *city* is the cauldron, and we the fleſh.

4 Therefore propheſy againſt them, propheſy, thou ſon of man.

5 And the Spirit of the Lord fell upon me, and ſaid to me: Speak: Thus ſaith the Lord: Thus have you ſpoken, O houſe of Iſrael, for I know the thoughts of your heart.

6 You have killed a great many in this city, and you have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord God: Your ſlain, whom you have laid in the midſt thereof, they are the fleſh, and this is the cauldron: and I will bring you forth out of the midſt thereof.

8 You have feared the ſword, and I will bring the ſword upon you, ſaith the Lord God.

9 And I will caſt you out of the midſt thereof, and I will deliver you into the hand of the enemies, and I will execute judgments upon you.

10 You ſhall fall by the ſword: I will judge you

Chap. XI. (a) Ver. 3. *Were not houſes lately built, &c.* Theſe men deſpiſed the predictions and threats of the prophets; who declared to them from God, that the city ſhould be deſtroyed, and the inhabitants carried into captivity; and they made uſe of this kind of argument againſt the prophets, that the city, ſo far from being like to be deſtroyed, had lately been augmented by the building of new houſes: from whence they further inferred, by way of a proverb, uſing the ſimilitude of a cauldron, out of which the fleſh is not taken, till it is thoroughly boiled and fit to be eaten, that they ſhould not be carried away out of their city, but there end their days in peace.

(*b*) in the borders of Iſrael, and you ſhall know that I am the Lord.

11 This ſhall not be as a cauldron to you, and you ſhall not be as fleſh in the midſt thereof, I will judge you in the borders of Iſrael.

12 And you ſhall know that I am the Lord: becauſe you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that are round about you.

13 And it came to paſs, when I propheſied, that Pheltias the ſon of Banaias died: and I fell down upon my face, and cried with a loud voice: and ſaid: Alas, alas, alas, O Lord God: wilt thou make an end of all the remnant of Iſrael?

14 And the word of the Lord came to me, ſaying:

15 Son of man (*c*) thy brethren, thy brethren, thy kinſmen, and all the houſe of Iſrael, all they to whom the inhabitants of Jeruſalem have ſaid: Get ye far from the Lord, the land is given in poſſeſſion to us.

16 Therefore thus ſaith the Lord God: Becauſe I have removed them far off among the Gentiles, and becauſe I have ſcattered them among the countries: I will be to them a little ſanctuary in the countries whither they are come.

17 Therefore ſpeak *to them:* Thus ſaith the Lord God: I will gather you from among the peoples, and aſſemble you out of the countries, wherein you are ſcattered, and I will give you the land of Iſrael.

18 And they ſhall go in thither, and ſhall take away all the ſcandals, and all the abominations thereof from thence.

19 And I will give them

(*b*) Ver. 10. *In the borders of Iſrael.* They pretended that they ſhould die in peace in Jeruſalem: God tells them it ſhould not be ſo: but that they ſhould be judged and condemned, and fall by the ſword in the borders of Iſrael: viz. in Reblatha in the land of Emath, where all their chief men were put to death by orders of Nabuchodonoſor, 4 *Kings*, xxv. and *Jeremias*, lii. 10, 27.

(*c*) Ver. 15. *Thy brethren, &c.* He ſpeaks of them that had been carried away captives before; who were deſpiſed by them that remained in Jeruſalem: but, as the prophet here declares to them from God, ſhould be in a more happy condition than they, and after ſome time return from their captivity.

one

one heart, and will put a new ſpirit in their bowels: and I will take away the ſtony heart out of their fleſh, and will give them a heart of fleſh:

20 That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.

21 *But as for them* whoſe heart walketh after their ſcandals and abominations, I will lay their way upon their head, ſaith the Lord God.

22 And the cherubims lifted up their wings, and the wheels with them: and the glory of the God of Iſrael was over them.

23 And the glory of the Lord went up from the midſt of the city, and ſtood over the mount, that is on the eaſt ſide of the city.

24 And the ſpirit lifted me up, and brought me into Chaldea to them of the captivity, in viſion, by the Spirit of God; and the viſion which I had ſeen was taken up from me.

25 And I ſpoke to them of the captivity all the words of the Lord, which he had ſhewed me.

CHAP. XII.

The prophet foreſheweth, by ſigns, the captivity of Sedecias, and the deſolation of the people: all which ſhall quickly come to paſs.

AND the word of the Lord came to me, ſaying:

2 Son of man, thou dwelleſt in the midſt of a provoking houſe: who have eyes to ſee, and ſee not: and ears to hear, and hear not: for they are a provoking houſe.

3 Thou therefore, O ſon of man, prepare thee all neceſſaries for removing, and remove by day in their ſight: and thou ſhalt remove out of thy place to another place in their ſight, if ſo be they will regard it: for they are a provoking houſe.

4 And thou ſhalt bring forth thy furniture as the furniture of one that is removing by day in their ſight: and thou ſhalt go forth in the evening in their preſence, as one goeth forth that removeth his dwelling.

5 Dig thee a way through the wall before their eyes: and thou ſhalt go forth through it.

6 In their ſight thou ſhalt be carried out upon men's ſhoulders, thou ſhalt be carried out in the dark: thou ſhalt cover thy face, and ſhalt not ſee the ground: for I have ſet thee for a ſign of things to come to the houſe of Iſrael.

7 I did therefore as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand: and I went forth in the dark, and was carried on

men's ſhoulders in their ſight.

8 And the word of the Lord came to me in the morning, ſaying:

9 Son of man, hath not the houſe of Iſrael, the provoking houſe, ſaid to thee: What art thou doing?

10 Say to them: Thus ſaith the Lord God; This burden concerneth the prince, that is in Jeruſalem, and all the houſe of Iſrael, that are among them.

11 Say: I am a ſign of things to come to you: as I have done, ſo ſhall it be done to them: they ſhall be removed from their dwellings, and go into captivity.

12 And the prince, that is in the midſt of them, ſhall be carried on ſhoulders, he ſhall go forth in the dark: they ſhall dig through the wall to bring him out: his face ſhall be covered, that he may not ſee the ground with his eyes.

13 And I will ſpread my net over him, and he ſhall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans, and (a) he ſhall not ſee it, and there he ſhall die.

14 And all that are about him, his guards, and his troops I will ſcatter into every wind: and I will draw out the ſword after them.

15 And they ſhall know that I am the Lord, when I ſhall have diſperſed them among the nations, and ſcattered them in the countries.

16 And I will leave a few men of them from the ſword, and from the famine, and from the peſtilence: that they may declare all their wicked deeds among the nations whither they ſhall go: and they ſhall know that I am the Lord.

17 And the word of the Lord came to me, ſaying:

18 Son of man, eat thy bread in trouble: and drink thy water in hurry and ſorrow.

19 And ſay to the people of the land: Thus ſaith the Lord God to them, that dwell in Jeruſalem in the land of Iſrael: They ſhall eat their bread in care, and drink their water in deſolation: that the land may become deſolate from the multitude that is therein, for the iniquity of all that dwell therein.

20 And the cities, that are now inhabited, ſhall be laid waſte, and the land ſhall be deſolate: and you ſhall know that I am the Lord.

21 And the word of the

Chap. XII. (a) Ver. 13. *He ſhall not ſee it.* Becauſe his eyes ſhall be put out by Nabuchodonoſor.

Lord

Lord came to me, saying:

22 Son of man, what is this proverb that you have in the land of Israel? saying: The days shall be prolonged, and every vision shall fail.

23 Say to them therefore: Thus saith the Lord God: I will make this proverb to cease, neither shall it be any more a common saying in Israel: and tell them that the days are at hand, and the effect of every vision.

24 For there shall be no more any vain visions, nor doubtful divination in the midst of the children of Israel.

25 For I the Lord will speak: and what word soever I shall speak, it shall come to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the Lord God.

26 And the word of the Lord came to me, saying:

27 Son of man, behold the house of Israel, they that say: The vision that this man seeth, is for many days to come: and this man prophesieth of times afar off.

28 Therefore say to them: Thus saith the Lord God: Not one word of mine shall be prolonged any more: the word that I shall speak, shall be accomplished, saith the Lord God.

CHAP. XIII.

God declares against false prophets and propheteſſes, that deceive the people with lies.

AND the word of the Lord came to me, saying:

2 Son of man, prophesy thou against the prophets of Israel that prophesy: and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord:

3 Thus saith the Lord God: Wo to the foolish prophets, that follow their own spirit, and see nothing.

4 Thy prophets, O Israel, were like foxes in the deserts.

5 You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.

6 They see vain things, and they foretel lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said.

7 Have you not seen a vain vision, and spoken a lying divination? and you say: The Lord saith; whereas I have not spoken.

8 Therefore thus saith the Lord God: Because you have

have ſpoken vain things, and have ſeen lies: therefore behold I come againſt you, ſaith the Lord God.

9 And my hand ſhall be upon the prophets that ſee vain things, and that divine lies: they ſhall not be in the counſel of my people, nor ſhall they be written in the writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael: and you ſhall know that I am the Lord God.

10 Becauſe they have deceived my people, ſaying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without ſtraw.

11 Say to them that daub without tempering *the morter*, that it ſhall fall: for there ſhall be an overflowing ſhower, and I will cauſe great hail-ſtones to fall violently from above, and a ſtormy wind to throw it down.

12 Behold, when the wall is fallen: ſhall it not be ſaid to you: Where is the daubing wherewith you have daubed it?

13 Therefore thus ſaith the Lord God: Lo, I will cauſe a ſtormy wind to break forth in my indignation, and there ſhall be an overflowing ſhower in my anger: and great hail-ſtones in my wrath to conſume.

14 And I will break down the wall that you have daubed with untempered morter: and I will make it even with the ground, and the foundation thereof ſhall be laid bare: and it ſhall fall, and *ye* ſhall be conſumed in the midſt thereof: and you ſhall know that I am the Lord.

15 And I will accompliſh my wrath upon the wall, and upon them that daub it without tempering the morter, and I will ſay to you: The wall is no more, and they that daub it are no more.

16 Even the prophets of Iſrael that propheſy to Jeruſalem, and that ſee viſions of peace for her: and there is no peace, ſaith the Lord God.

17 And thou, ſon of man, ſet thy face againſt the daughters of thy people that propheſy out of their own heart: and do thou propheſy againſt them,

18 And ſay: Thus ſaith the Lord God: Wo to them that (*a*) ſew cuſhions under every elbow: and make pillows for the heads of *perſons of* every age to catch

Chap. XIII. (*a*) Ver. 18. *Sew cuſhions*, &c. viz. by making people eaſy in their ſins, and promiſing them impunity.

ſouls:

souls: and when they caught the souls of my people, (*b*) they gave life to their souls.

19 And they (*c*) violated me among my people, for a handful of barley, and a piece of bread, (*d*) to kill souls, which should not die, and to save souls alive which should not live, telling lies to my people that believe lies.

20 Therefore thus saith the Lord God: Behold I *declare against* your cushions, wherewith you catch flying souls: and I will tear them off from your arms: and I will let go the souls that you catch, the souls that should fly.

21 And I will tear your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord.

22 Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful: and have strengthened the hands of the wicked, that he should not return from his evil way, and live.

23 Therefore you shall not see vain things, nor divine divinations any more, and I will deliver my people out of your hand: and you shall know that I *am* the Lord.

CHAP. XIV.

God suffers the wicked to be deceived in punishment of their wickedness. The evils that shall come upon them for their sins: from which they shall not be delivered by the prayers of Noe, Daniel and Job. But a remnant shall be preserved.

AND some of the ancients of Israel came to me, and sat before me.

2 And the word of the Lord came to me, saying:

3 Son of man, these men have placed their (*a*) uncleannesses in their hearts, and have set up before their face the stumbling-block of their iniquity: and shall I

(*b*) Ver. 18. *They gave life to their souls.* That is, they flattered them with promises of life, peace, and security.

(*c*) Ver. 19. *Violated me.* That is, dishonoured and discredited me.

(*d*) Ibidem. *To kill souls, &c.* That is, to sentence souls to death, which are not to die: and to promise life to them who are not live.

Chap. XIV. (*a*) Ver. 3. *Uncleannesses.* That is, their filthy idols, upon which they have set their hearts: and which are a stumbling-block to their souls.

answer

anſwer when they enquire of me?

4 Therefore ſpeak to them, and ſay to them: Thus ſaith the Lord God: *Every* man of the houſe of Iſrael that ſhall place his uncleanneſſes in his heart, and ſet up the ſtumbling-block of his iniquity before his face, and ſhall come to the prophet inquiring of me by him: I the Lord will anſwer him according to the multitude of his uncleanneſſes:

5 That the houſe of Iſrael may be caught in their own heart, with which they have departed from me through all their idols.

6 Therefore ſay to the houſe of Iſrael: Thus ſaith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

7 For every man of the houſe of Iſrael, and every ſtranger among the proſelites in Iſrael, if he ſeparate himſelf from me, and place his idols in his heart, and ſet the ſtumbling-block of his iniquity before his face, and come to the prophet to inquire of me by him: I the Lord will anſwer him by myſelf.

8 And I will ſet my face againſt that man, and will make him an example, and a proverb, and will cut him off from the midſt of my people: and you ſhall know that I am the Lord.

9 And when (*b*) the prophet ſhall err, and ſpeak a word: I the Lord (*c*) have deceived that prophet: and I will ſtretch forth my hand upon him, and will cut him off from the midſt of my people Iſrael.

10 And they ſhall bear their iniquity: according to the iniquity of him that inquireth, ſo ſhall the iniquity of the prophet be.

11 That the houſe of Iſrael may go no more aſtray from me, nor be polluted with all their tranſgreſſions:

(*b*) Ver. 9. *The prophet ſhall err, &c.* He ſpeaks of falſe prophets, anſwering out of their own heads, and according to their own corrupt inclinations.

(*c*) Ibidem. *I have deceived that prophet.* God almighty *deceives* falſe prophets, partly by withdrawing his light from them; and abandoning them to their own corrupt inclinations, which puſh them on to propheſy ſuch things as are agreeable to thoſe that conſult them: and partly by diſappointing them, and cauſing all things to happen contrary to what they have ſaid.

but

but may be my people, and I may be their God, ſaith the Lord of hoſts.

12 And the word of the Lord came to me, ſaying:

13 Son of man, when a land ſhall ſin againſt me, ſo as to tranſgreſs grievouſly, I will ſtretch forth my hand upon it, and will break the ſtaff of the bread thereof: and I will ſend famine upon it, and will deſtroy man and beaſt out of it.

14 And if theſe three men, Noe, Daniel, and Job, ſhall be in it, they ſhall deliver *only* their own ſouls by their juſtice, ſaith the Lord of hoſts.

15 And if I ſhall bring miſchievous beaſts alſo upon the land, to waſte it; and it be deſolate, ſo that there is none that can paſs becauſe of the beaſts:

16 If theſe three men ſhall be in it, *as* I live, ſaith the Lord, they ſhall deliver neither ſons nor daughters: but they only ſhall be delivered, and the land ſhall be made deſolate.

17 Or if I bring the ſword upon that land, and ſay to the ſword: Paſs through the land: and I deſtroy man and beaſt out of it.

18 And theſe three men be in the midſt therof: *as* I live, ſaith the Lord God, they ſhall deliver neither ſons nor daughters, but they themſelves alone ſhall be delivered.

19 Or if I alſo ſend the peſtilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beaſt:

20 And Noe, and Daniel, and Job be in the midſt thereof: *as* I live, ſaith the Lord God, they ſhall deliver neither ſon nor daughter: but they ſhall only deliver their own ſouls by their juſtice.

21 For thus ſaith the Lord: Although I ſhall ſend in upon Jeruſalem my four grievous jugdments, the ſword, and the famine, and the miſchievous beaſts, and the peſtilence, to deſtroy out of it man, and beaſt:

22 Yet there ſhall be left in it ſome that ſhall be ſaved, who ſhall bring away their ſons and daughters: behold, they ſhall come among you, and you ſhall ſee their way, and their doings: and you ſhall be comforted concerning the evil, that I have brought upon Jeruſalem, in all things that I have brought upon it.

23 And they ſhall comfort you, when you ſhall ſee their ways, and their doings: and you ſhall know that I have not done without cauſe all that I have done in it, ſaith the Lord God.

CHAP.

CHAP. XV.

As a vine cut down is fit for nothing but the fire: so it shall be with Jerusalem, for her sins.

AND the word of the Lord came to me, saying:

2 Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

3 Shall wood be taken of it, to do any work, or shall a pin be made of it, for any vessel to hang thereon?

4 Behold it is cast into the fire for fewel: the fire hath consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

5 Even when it was whole it was not fit for work: how much less, when the fire hath devoured, and consumed it, shall any work be made of it?

6 Therefore thus saith the Lord God: As the vine-tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

7 And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall know that I am the Lord, when I shall have set my face against them,

8 And I shall have made their land a wilderness, and desolate, because they have been transgressors, saith the Lord God.

CHAP. XVI.

Under the figure of an unfaithful wife, God upbraids Jerusalem with her ingratitude and manifold disloyalties: but promiseth mercy by a new covenant.

AND the word of the Lord came to me, saying:

2 Son of man, make known to Jerusalem her abominations:

3 And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is of the land of Chanaan, thy father was an Amorrhite, and thy mother a Cethite.

4 And when thou wast born, in the day of thy nativity thy navel was not cut, neither was thou washed with water for thy health, nor salted with salt, nor swaddled with clouts.

5 No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

6 And

6 And paſſing by thee, I ſaw that thou waſt troden under foot in thy own blood: and I ſaid to thee when thou waſt in thy blood: Live, yes, I ſaid to thee: Live thou *that art* in thy blood.

7 I cauſed thee to multiply as the bud of the field: and thou didſt increaſe and grow great, and advancedſt, and cameſt to woman's ornaments: thy breaſts were faſhioned, and thy hair grew: and thou waſt naked, and full of confuſion.

8 And I paſſed by thee, and ſaw thee: and behold thy time *was* the time of lovers: and I ſpread my garment over thee, and covered thy ſhame. And I ſwore to thee, and I entered into a covenant with thee, ſaith the Lord God: and thou becameſt mine.

9 And I waſhed thee with water, and cleanſed away thy blood from thee: and I anointed thee with oil.

10 And I clothed thee with embroidery, and ſhod thee with violet-coloured ſhoes: and I girded thee about with fine linen, and clothed thee with fine garments.

11 I decked thee alſo with ornaments, and put bracelets on thy hands, and a chain about thy neck.

12 And I put a jewel upon thy forehead, and earrings in thy ears, and a beautiful crown upon thy head.

13 And thou waſt adorned with gold, and ſilver, and waſt clothed with fine linen, and embroidered work, and many colours: thou didſt eat fine flour, and honey, and oil, and waſt made exceeding beautiful: and waſt advanced to be a queen.

14 And thy renown went forth among the nations for thy beauty: for thou waſt perfect through my beauty, which I had put upon thee, ſaith the Lord God.

15 But truſting in thy beauty, thou haſt played the harlot becauſe of thy renown: and thou haſt proſtituted thyſelf to every paſſenger, to be his.

16 And taking of thy garments thou haſt made thee high places ſowed together on each ſide: and haſt played the harlot upon them, as hath not been done before, nor ſhall be hereafter.

17 And thou tookeſt thy beautiful veſſels, of my gold, and my ſilver, which I gave thee: and thou madeſt thee images of men, and haſt committed fornication with them.

18 And thou tookeſt thy garments of divers colours,

and coveredſt them: and ſetteſt my oil, and my ſweet incenſe before them.

19 And my bread, which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou haſt ſet before them for a ſweet odour, and *thus* it was, ſaith the Lord God.

20 And thou haſt taken thy ſons, and thy daughters, whom thou haſt borne to me: and haſt ſacrificed the ſame to them to be devoured. *And* is thy fornication ſmall?

21 Thou haſt ſacrificed and given my children to them, conſecrating them *by fire.*

22 And after all thy abominations, and fornications, thou haſt not remembered the days of thy youth, when thou waſt naked, and full of confuſion, troden under foot in thy own blood.

23 And it came to paſs after all thy wickedneſs (wo, wo to thee, ſaith the Lord God)

24 That thou didſt alſo build thee a common ſtew, and madeſt thee a brothel houſe in every ſtreet.

25 At every head of the way thou haſt ſet up a ſign of thy proſtitution: and haſt made thy beauty to be abominable: and haſt proſtituted thyſelf to every one that paſſed by, and haſt multiplied thy whoredoms.

26 And thou haſt committed fornication with the Egyptians thy neighbours *men* of large bodies, and haſt multiplied thy fornications to provoke me.

27 Behold, I will ſtretch out my hand upon thee, and will take away thy juſtification: and I will deliver thee up to the will of the daughters of the Philiſtines that hate thee, that are aſhamed of thy wicked way.

28 Thou haſt alſo committed fornication with the Aſſyrians, becauſe thou waſt not yet ſatisfied: and after thou hadſt played the harlot with them, even ſo thou waſt not contented.

29 Thou haſt alſo multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither ſo waſt thou ſatisfied.

30 Wherein ſhall I cleanſe thy heart, ſaith the Lord God: ſeeing thou doſt all theſe the works of a ſhameleſs proſtitute?

31 Becauſe thou haſt built thy brothel houſe at the head of every way, and thou haſt made thy high place in every ſtreet, and waſt not as a harlot that by diſdain enhanceth her price,

32 But as an adultereſs, that bringeth in ſtrangers over her huſband.

33 Gifts are given to all harlots:

harlots: but thou haſt given hire to all thy lovers, and thou haſt given them gifts to come to thee from every ſide, to commit fornication with thee.

34 And it hath happened in thee contrary to the cuſtom of women in thy fornications, and after thee there ſhall be no *ſuch* fornication: for in that thou gaveſt rewards, and didſt not take rewards, it hath happened in thee contrary to others.

35 Therefore, O harlot, hear the word of the Lord.

36 Thus ſaith the Lord God: Becauſe thy money hath been poured out, and thy ſhame diſcovered thro' thy fornications with thy lovers, and with the idols of thy abominations by the blood of thy children, whom thou gaveſt them:

37 Behold, I will gather together all thy lovers, with whom thou haſt taken pleaſure, and all whom thou haſt loved, with all whom thou haſt hated: and I will gather them together againſt thee on every ſide, and will diſcover thy ſhame in their ſight, and they ſhall ſee all thy nakedneſs.

38 And I will judge thee as adultereſſes, and they that ſhed blood are judged: and I will give thee blood in fury and jealouſy.

39 And I will deliver thee into their hands, and they ſhall deſtroy thy brothel houſe, and throw down thy ſtews: and they ſhall ſtrip thee of thy garments, and ſhall take away the veſſels of thy beauty: and leave thee naked, and full of diſgrace.

40 And they ſhall bring upon thee a multitude, and they ſhall ſtone thee with ſtones, and ſhall ſlay thee with their ſwords.

41 And they ſhall burn thy houſes with fire, and ſhall execute judgments upon thee in the ſight of many women: and thou ſhalt ceaſe from fornication, and ſhalt give no hire any more.

42 And my indignation ſhall reſt [illegible] thee: and my jealouſy ſhall depart from thee, and I will ceaſe, and be angry no more.

43 Becauſe thou haſt not remembered the days of thy youth, but haſt provoked me in all theſe things: wherefore I alſo have turned thy ways upon thy head, ſaith the Lord God, and I have not done according to thy wicked deeds in all thy abominations.

44 Behold, every one that uſeth a common proverb, ſhall uſe this againſt thee, ſaying: As the mother *was*, ſo alſo *is* her daughter.

45 Thou art thy mother's

daughter, that caſt off her huſband, and her children: and thou art the ſiſter of thy ſiſters, who caſt off their huſbands, and their children: your mother was a Cethite, and your father an Amorrhite.

46 And thy elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and thy younger ſiſter that dwelleth at thy right hand *is* Sodom, and her daughters.

47 But neither haſt thou walked in their ways, nor haſt thou done a little leſs *than they* according to their wickedneſſes: thou haſt done almoſt more wicked things than they in all thy ways.

48 *As* I live, ſaith the Lord God, thy ſiſter Sodom herſelf, and her daughters, have not done as thou haſt done, and thy daughters.

49 Behold (*a*) this was the iniquity of Sodom thy ſiſter, pride, fulneſs of bread, and abundance, and the idleneſs of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor.

50 And they were lifted up, and committed abominations before me: and I took them away as thou haſt ſeen.

51 And Samaria committed not half thy ſins: but thou haſt ſurpaſſed them with thy crimes, and haſt juſtified thy ſiſters by all thy abominations, which thou haſt done.

52 Therefore do thou alſo bear thy confuſion, thou that haſt ſurpaſſed thy ſiſters with thy ſins, doing more wickedly than they: for they are juſtified above thee: therefore be thou alſo confounded, and bear thy ſhame, thou that haſt juſtified thy ſiſters.

53 And (*b*) I will bring back and reſtore them by bringing back Sodom with her daughters, and by bringing back Samaria, and her daughters: and I will bring thoſe that return of thee in the midſt of them,

54 That thou mayſt bear

Chap. XVI. (*a*) Ver. 49. *This was the iniquity of Sodom, &c.* That is, theſe were the ſteps, by which the Sodomites came to fall into thoſe abominations, for which they were deſtroyed. For pride, gluttony, and idleneſs are the high road to all kinds of luſt; eſpecially when they are accompanied with a neglect of the works of mercy.

(*b*) Ver. 53. *I will bring back, &c.* This relates to the converſion of the Gentiles out of all nations, and of many of the Jews, to the church of Chriſt.

thy

thy ſhame, and mayſt be confounded in all that thou haſt done, comforting them.

55 And thy ſiſter Sodom, and her daughters ſhall return to their (*c*) ancient ſtate: and Samaria, and her daughters ſhall return to their ancient ſtate: and thou, and thy daughters ſhall return to your ancient ſtate.

56 And Sodom thy ſiſter was not heard of in thy mouth, in the day of thy pride,

57 Before thy wickedneſs was laid open: as *it is* at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Paleſtine round about thee, that encompaſs thee on all ſides.

58 Thou haſt borne thy wickedneſs, and thy diſgrace, ſaith the Lord God.

59 For thus ſaith the Lord God: I will deal with thee, as thou haſt deſpiſed the oath, in breaking the covenant:

60 And I will remember my covenant with thee in the days of thy youth: and I will eſtabliſh with thee an everlaſting covenant.

61 And thou ſhalt remember thy ways, and be aſhamed: when thou ſhalt receive thy ſiſters thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.

62 And I will eſtabliſh my covenant with thee: and thou ſhalt know that I am the Lord,

63 That thou mayſt remember, and be confounded, and mayſt no more open thy mouth becauſe of thy confuſion, when I ſhall be pacified toward thee for all that thou haſt done, ſaith the Lord God.

CHAP. XVII.

The parable of the two eagles and the vine. A promiſe of the cedar of Chriſt and his church.

AND the word of the Lord came to me, ſaying:

2 Son of man, put forth a riddle, and ſpeak a parable to the houſe of Iſrael,

3 And ſay: Thus ſaith the Lord God: (*a*) A large eagle with great wings, long-limbed, full of feathers,

(*c*) Ver. 55. *Ancient ſtate.* That is, to their former ſtate of liberty, and their ancient poſſeſſions. In the ſpiritual ſenſe, to the true liberty, and the happy inheritance of the children of God, through faith in Chriſt.

Chap. XVII. (*a*) Ver. 3. *A large eagle.* Nabuchodonoſor king of Babylon.

and of variety, (*b*) came to Libanus, and (*c*) took away the marrow of the cedar.

4 He cropt off the top of the twigs thereof: and carried it away into the land of (*d*) Chanaan, and he ſet it in a city of merchants.

5 And he took (*e*) of the ſeed of the land, and put it in the ground for ſeed, that it might take a firm root over many waters: he planted it on the ſurface of the earth.

6 And it ſprung up and grew into a ſpreading vine of low ſtature, and the branches thereof looked (*f*) towards him: and the roots thereof were under him. So it became a vine, and grew into branches, and ſhot forth ſprigs.

7 And there was (*g*) another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, ſtretched forth her branches to him, that he might water it by the furrows of her plantation.

8 It was planted in a good ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

9 Say thou: Thus ſaith the Lord God: Shall it proſper then? ſhall he not pull up the roots thereof, and ſtrip off its fruit, and dry up all the branches it hath ſhot forth, and make it wither: and this without a ſtrong arm, or many people, to pluck it up by the root?

10 Behold, it is planted: ſhall it proſper then? ſhall it not be dried up when the burning wind ſhall touch it, and ſhall it not wither in the furrows where it grew?

11 And the word of the Lord came to me, ſaying:

12 Say to the provoking houſe: Know you not what theſe things mean? Tell them: Behold, the king of Babylon cometh to Jeruſa-

(*b*) Ver. 3. *Came to Libanus.* That is, to Jeruſalem.

(*c*) Ibidem. *Took away the marrow of the cedar, &c.* King Jechonias.

(*d*) Ver. 4. *Chanaan.* This name, which ſignifies traffick, is not taken here for Paleſtine, but for Chaldea: and the city of merchants here mentioned is Babylon.

(*e*) Ver. 5. *Of the ſeed of the land, &c.* viz. Sedecias, whom he made king.

(*f*) Ver. 6. *Towards him.* Nabuchodonoſor, to whom Sedecias ſwore allegiance.

(*g*) Ver. 7. *Another large eagle.* viz. the king of Egypt.

lem:

lem: and he (*b*) ſhall take away the king and the princes thereof, and carry them with him to Babylon.

13 And he ſhall take one of the king's ſeed, and make a covenant with him, and take an oath of him, Yea and he ſhall take away the mighty men of the land,

14 That it may be a low kingdom, and not lift itſelf up, but keep his covenant, and obſerve it.

15 But he hath revolted from him and ſent ambaſſadors to Egypt, that *they might* give him horſes, and much people. And ſhall he that hath done thus proſper, or be ſaved? and ſhall he eſcape that hath broken the covenant?

16 *As* I live, ſaith the Lord God: In the place where the king dwelleth that made him king, whoſe oath he hath made void, and whoſe covenant he broke, even in the midſt of Babylon ſhall he die.

17 And not with a great army, nor with much people ſhall Pharao fight againſt him: when he ſhall caſt up mounts, and build forts, to cut off many ſouls.

18 For he had deſpiſed the oath, breaking his covenant; and behold he hath given his hand, and having done all theſe things, he ſhall not eſcape.

19 Therefore thus ſaith the Lord God: *As* I live, I will lay upon his head the oath he hath deſpiſed, and the covenant, he hath broken.

20 And I will ſpread my net over him, and he ſhall be taken in my net: and I wil bring him into Babylon, and will judge him there for the tranſgreſſion by which he hath deſpiſed me.

21 And all his fugitives with all his bands ſhall fall by the ſword: and the reſidue ſhall be ſcattered into every wind: and you ſhall know that I the Lord have ſpoken *it*.

22 Thus ſaith the Lord God: I myſelf will take (*i*) of the marrow of the high cedar, and will ſet it: I will crop off (*k*) a tender twig from the top of the branches thereof, and will plant it on a mountain high and eminent.

23 On the high mountains of Iſrael will I plant it, and it ſhall ſhoot forth into bran-

(*b*) Ver. 12. *Shall take away*, or *hath taken away*, *&c.* for all this was now done.

(*i*) Ver. 22. *Of the marrow of the high cedar*, *&c.* Of the royal ſtock of David.

(*k*) Ibidem. *A tender twig.* viz. Jeſus Chriſt, whom God hath planted in mount Sion, that is, the high mountain of his church, to which all nations flow.

ches,

ches, and ſhall bear fruit, and it ſhall become a great cedar: and all birds ſhall dwell under it, and every fowl ſhall make its neſt under the ſhadow of the branches thereof.

24 And all the trees of the country ſhall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have cauſed the dry tree to flouriſh. I the Lord have ſpoken, and have done it.

CHAP. XVIII.

One man ſhall not bear the ſins of another, but every one his own: if a wicked man truly repent, he ſhall be ſaved: and if a juſt man leave his juſtice, he ſhall periſh.

AND the word of the Lord came to me, ſaying: What is the meaning

2 That you uſe among you this parable as a proverb in the land of Iſrael, ſaying: The fathers have eaten ſour grapes, and the teeth of the children are ſet on edge?

3 *As* I live, ſaith the Lord God, this parable ſhall be no more to you a proverb in Iſrael.

4 Behold all ſouls are mine: as the ſoul of the father, ſo alſo the ſoul of the ſon is mine: the ſoul that ſinneth, the ſame ſhall die.

5 And if a man be juſt, and do judgment and juſtice,

6 And hath (*a*) not eaten upon the mountains, nor lifted up his eyes to the idols of the houſe of Iſrael: and hath not defiled his neighbour's wife nor come near to a menſtruous woman:

7 And hath not wronged any man: *but* hath reſtored the pledge to the debtor, hath taken nothing away by violence: hath given his bread to the hungry, and hath covered the naked with a garment:

8 Hath not lent upon uſury, nor taken any increaſe: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:

9 Hath walked in my commandments, and kept my judgments, to do *according to* truth: he is juſt, he ſhall ſurely live, ſaith the Lord God.

10 And if he beget a ſon that is a robber, a ſhedder of blood, and that hath done ſome one of theſe things:

11 Though he doth not all theſe things, but that eateth upon the mountains, and that defileth his neighbour's wife:

12 That grieveth the nee-

Chap. XVIII. (*a*) Ver. 6. *Not eaten upon the mountains.* That is, of the ſacrifices there offered to idols.

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dy and the poor, that taketh away by violence, that reſtoreth not the pledge, and that lifteth up his eyes to idols, that committeth abomination:

13 That giveth upon uſury, and that taketh an increaſe: ſhall ſuch a one live? he ſhall not live. Seeing he hath done all theſe deteſtable things, he ſhall ſurely die, his blood ſhall be upon him.

14 But if he beget a ſon, who ſeeing all his fathers ſins, which he hath done, is afraid, and ſhall not do the like to them:

15 That hath not eaten upon the mountains, nor lifted up his eyes to the idols of the houſe of Iſrael, and hath not defiled his neighbour's wife:

16 And hath not grieved any man, nor withholden the pledge, nor taken away with violence, *but* hath given his bread to the hungry, and covered the naked with a garment:

17 That hath turned away his hand from hurting the poor, hath not taken uſury and increaſe, *but* hath executed my judgments, *and* hath walked in my commandments: this man ſhall not die for the iniquity of his father, but living he ſhall live.

18 As for his father, becauſe he oppreſſed, and offered violence to his brother, and wrought evil in the midſt of his people, behold he is dead in his own iniquity.

19 And you ſay: Why hath not the ſon born the iniquity of his father? verily, becauſe the ſon hath wrought judgment and juſtice, hath kept all my commandments, and done them, *therefore* he ſhall ſurely live.

20 The ſoul that ſinneth, the ſame ſhall die: the ſon ſhall not bear the iniquity of the father, and the father ſhall not bear the iniquity of the ſon: the juſtice of the juſt ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him.

21 But if the wicked do penance for all his ſins, which he hath committed, and keep all my commandments, and do judgment, and juſtice: living he ſhall live, and ſhall not die.

22 I will not remember all his iniquities, that he hath done: in his juſtice which he hath wrought, he ſhall live.

23 Is it my will that a ſinner ſhould die, ſaith the Lord God, and not that he ſhould be converted from his ways, and live?

24 But if the juſt man turn himſelf away from his juſtice, and do iniquity according to all the abominations, which the wicked man uſeth to work, ſhall he live? all his juſtices, which he had done, ſhall not be remembered: in the prevarication,

varication, by which he hath prevaricated, and in his ſin, which he hath committed, in them he ſhall die.

25 And you have ſaid: The way of the Lord is not right. Hear ye therefore, O houſe of Iſrael: Is it my way that is not right, and are not rather your ways perverſe?

26 For when the juſt turneth himſelf away from his juſtice, and committerh iniquity, he ſhall die therein: in the injuſtice that he hath wrought he ſhall die.

27 And when the wicked turneth himſelf away from his wickedneſs, which he hath wrought, and doeth judgment, and juſtice: he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth and turneth away himſelf from all his iniquities, which he hath wrought, he ſhall ſurely live, and not die.

29 And the children of Iſrael ſay: The way of the Lord is not right. Are not my ways right, O houſe of Iſrael, and are not rather your ways perverſe?

30 Therefore will I judge every man according to his ways, O houſe of Iſrael, ſaith the Lord God. Be converted and do penance for all your iniquities: and iniquity ſhall not be your ruin.

31 Caſt away from you all your tranſgreſſions, by which you have tranſgreſſed, and make to yourſelves a new heart, and a new ſpirit: and why will you die, O houſe of Iſrael?

32 For I deſire not the death of him that dieth, ſaith the Lord God, return ye, and live.

CHAP. XIX.

The parable of the young lions: and of the vine that is waſted.

MOREOVER take thou up a lamentation for the princes of Iſrael,

2 And ſay: Why did (*a*) thy mother the lioneſs lie down among the lions, *and* bring up her whelps in the midſt of young lions?

3 And ſhe brought out (*b*) one of her whelps, and he became a lion: and he learned to catch the prey, and to devour men.

4 And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of Egypt.

5 But ſhe ſeeing herſelf weakened, and that her hope was loſt, took (*c*) another of

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Chap. XIX. (*a*) Ver. 2. *Thy mother the lioneſs.* Jeruſalem.
(*b*) Ver. 3. *One of her whelps.* viz. Joachaz, alias Sellum.
(*c*) Ver. 5. *Another of her whelps.* Joakim.

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her whelps, *and* ſet him up for a lion.

6 And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.

7 He learned to make widows, and to lay waſte their cities: and the land became deſolate, and the fulneſs thereof by the noiſe of his roaring.

8 And the nations came together againſt him on every ſide out of the provinces, and they ſpread their net over him, in their wounds he was taken.

9 And they put him into a cage, they brought him in chains to the king of Babylon: and they caſt him into priſon, that his voice ſhould no more be heard upon the mountains of Iſrael.

10 Thy mother *is* like a vine in thy blood planted by the water? her fruit and her branches have grown out of many waters.

11 And ſhe had ſtrong rods to make ſcepters for them that bear rule, and her ſtature was exalted among the branches: and ſhe ſaw her height in the multitude of her branches.

12 But ſhe was plucked up in wrath, and caſt on the ground: and the burning wind dried up her fruit: her ſtrong rods are withered, and dried up: the fire hath devoured her.

13 And now ſhe is tranſplanted into the deſart, in a land not paſſable, and dry.

14 And a fire is gone out from a rod of her branches, which hath devoured her fruit: ſo that ſhe now hath no ſtrong rod, to be a ſcepter of rulers. This is a lamentation, and it ſhall be for a lamentation.

CHAP. XX.

God refuſes to anſwer the ancients of Iſrael inquiring by the prophet: but by him ſetteth his benefits before their eyes, and their heinous ſins: threatening yet greater puniſhments; but ſtill mixt with mercy.

AND it came to paſs in the ſeventh year, in the fifth *month*, the tenth day of the month: there came men of the ancients of Iſrael to inquire of the Lord, and they ſat before me.

2 And the word of the Lord came to me, ſaying:

3 Son of man, ſpeak to the ancients of Iſrael, and ſay to them: Thus ſaith the Lord God: Are you come to inquire of me? *As* I live, I will not anſwer you, ſaith the Lord God.

4 (*a*) If thou judgeſt them,

Chap. XX. (*a*) Ver. 4. *If thou judgeſt them.* Or, if thou wilt enter into the cauſe, and plead againſt them.

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if thou judgeſt, O ſon of man, declare to them the abominations of their fathers.

5 And ſay to them: Thus ſaith the Lord God: In the day when I choſe Iſrael, and lifted up my hand for the race of the houſe of Jacob: and appeared to them in the land of Egypt, and lifted up my hand for them ſaying: I *am* the Lord your God:

6 In that day I lifted up my hand for them, to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelleth amongſt all lands.

7 And I ſaid to them: Let every man caſt away the (*b*) ſcandals of his eyes, and defile not yourſelves with the idols of Egypt: I *am* the Lord your God.

8 But they provoked me, and would not hearken to me: they did not every man caſt away the abominations of his eyes, neither did they forſake the idols of Egypt: and I ſaid I would pour out my indignation upon them, and accompliſh my wrath againſt them, in the midſt of the land of Egypt.

9 But I did *otherwiſe* for my name's ſake, that it might not be violated before the nations, in the midſt of whom they were, and among whom I made myſelf known to them, to bring them out of the land of Egypt.

10 Therefore I brought them out from the land of Egypt, and brought them into the deſart.

11 And I gave them my ſtatutes, and I ſhewed them my judgments, which if a man do, he ſhall live in them.

12 Moreover I gave them alſo my ſabbaths, to be a ſign between me and them: and that they might know that I am the Lord that ſanctify them.

13 But the houſe of Iſrael provoked me in the deſart: they walked not in my ſtatutes, and they caſt away my judgments, which if a man do he ſhall live in them: and they grievouſly violated my ſabbaths. I ſaid therefore that I would pour out my indignation upon them in the deſart, and would conſume them.

14 But I ſpared them for the ſake of my name, leſt it ſhould be profaned before the nations, from which I brought them out, in their ſight.

15 So I lifted up my hand over them in the deſart, not to bring them into the land, which I had given them flow-

(*b*) Ver. 7. *Scandals, &c.* Offenſiones. That is the abominations or idols, to the worſhip of which they were allured by their eyes.

ing

ing with milk and honey, the beſt of all lands.

16 Becauſe they caſt off my judgments, and walked not in my ſtatutes, and violated my ſabbaths: for their heart went after idols.

17 Yet my eye ſpared them, ſo that I deſtroyed them not: neither did I conſume them in the deſart.

18 And I ſaid to their children in the wilderneſs: Walk not in the ſtatutes of your fathers, and obſerve not their judgments, nor be ye defiled with their idols:

19 I *am* the Lord your God: walk ye in my ſtatutes, and obſerve my judgments, and do them.

20 And ſanctify my ſabbaths, that they may be a ſign between me and you: and that you may know that I am the Lord your God.

21 But their children provoked me, they walked not in my commandments, nor obſerved my judgments, to do them: which if a man do, he ſhall live in them: and they violated my ſabbaths: and I threatened to pour out my indignation upon them, and to accompliſh my wrath in them in the deſart.

22 But I turned away my hand, and wrought for my name's ſake, that it might not be violated before the nations, out of which I brought them forth in their ſight.

23 Again I lifted up my hand upon them in the wilderneſs, to diſperſe them among the nations, and ſcatter them through the countries:

24 Becauſe they had not done my judgments, and had caſt off my ſtatutes, and had violated my ſabbaths, and their eyes had been after the idols of their fathers.

25 Therefore I alſo gave them (*c*) ſtatutes that were not good, and judgments, in which they ſhall not live.

26 And (*d*) I polluted them in their own gifts, when they offered all that opened the womb, for their offences: and they ſhall know that I am the Lord.

27 Wherefore ſpeak to the houſe of Iſrael, O ſon of

(*c*) Ver. 25. *Statutes that were not good, &c.* viz. The laws and ordinances of their enemies; or thoſe impoſed upon them by that cruel tyrant the devil, to whoſe power they were delivered up for their ſins.

(*d*) Ver. 26. *I polluted them, &c.* That is, I gave them up to ſuch blindneſs, in puniſhment of their offences, as to pollute themſelves with the blood of all their firſt born, whom they offered up to their idols in compliance with the wicked ſtatutes of the devil.

man: and ſay to them: Thus ſaith the Lord God: Moreover in this alſo your fathers blaſphemed me, when they had deſpiſed and contemned me:

28 And I had brought them into the land, for which I lifted up my hand to give it them: they ſaw every high hill, and every ſhady tree, and there they ſacrificed their victims: and there they preſented the provocation of their offerings, and there they ſet their ſweet odours, and poured forth their libations.

29 And I ſaid to them: What meaneth the high place to which you go? and the name thereof was called High-place even to this day.

30 Wherefore ſay to the houſe of Iſrael: Thus ſaith the Lord God: Verily you are defiled in the way of your fathers, and you commit fornication with their abominations.

31 And you defile yourſelves with all your idols unto this day, in the offering of your gifts, when you make your children paſs through the fire: and ſhall I anſwer you, O houſe of Iſrael: *As* I live, ſaith the Lord God, I will not anſwer you.

32 Neither ſhall the thought of your mind come to paſs, by which you ſay: We will be as the Gentiles, and as the *other* families of the earth, to worſhip ſtocks and ſtones:

33 *As* I live, ſaith the Lord God, I will reign over you with a ſtrong hand, and with a ſtretched out arm, and with fury poured out.

34 And I will bring you out from the people, and I will gather you out of the countries, in which you are ſcattered, I will reign over you with a ſtrong hand, and with a ſtretched out arm, and with fury poured out.

35 And I will bring you into (*e*) the wilderneſs of people, and there will I plead with you face to face.

36 As I pleaded againſt your fathers in the deſart of the land of Egypt: even ſo will I judge you, ſaith the Lord God.

37 And I will make you ſubject to my ſcepter, and will bring you into the bands of the covenant.

38 And I will pick out from among you the tranſgreſſors, and the wicked, and will bring them out of the land where they ſojourn, and they ſhall not enter into the land of Iſrael: and you ſhall know that I am the Lord.

(*e*) Ver. 35. *The wilderneſs of people.* That is, a deſart in which there are no people.

39 And

39 And as for you, O houſe of Iſrael: thus ſaith the Lord God: (*f*) Walk ye every one after your idols, and ſerve them. But if in this alſo you hear me not, but defile my holy name any more with your gifts, and with your idols:

40 (*g*) In my holy mountain, in the high mountain of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael ſerve me; all of them I ſay, in the land, in which they ſhall pleaſe me, and there will I require your firſt fruits, and the chief of your tithes with all your ſanctifications.

41 I will accept of you for an odour of ſweetneſs, when I ſhall have brought you out from the people, and ſhall have gathered you out of the lands, into which you are ſcattered, and I will be ſanctified in you in the ſight of the nations.

42 And you ſhall know that I am the Lord, when I ſhall have brought you into the land of Iſrael, into the land, for which I lifted up my hand to give it to your fathers.

43 And there you ſhall remember your ways, and all your wicked doings, with which you have been defiled: and you ſhall be diſpleaſed with yourſelves in your own ſight, for all your wicked deeds, which you committed.

44 And you ſhall know that I am the Lord, when I ſhall have done well by you for my own name's ſake, and not according to your evil ways, nor according to your wicked deeds, O houſe of Iſrael, ſaith the Lord God.

45 And the word of the Lord came to me, ſaying:

46 Son of man, ſet thy face againſt the way (*h*) of the ſouth, and drop *thy word* towards

(*f*) Ver. 39. *Walk ye every one, &c.* It is not an allowance, much leſs a commandment to ſerve idols; but a figure of ſpeech, by which God would have them to underſtand, that if they would walk after their idols, they muſt not pretend to ſerve him at the ſame time: for that he would by no means ſuffer ſuch a mixture of worſhip.

(*g*) Ver. 40. *In my holy mountain, &c.* The foregoing verſe, to make the ſenſe compleat, muſt be underſtood ſo as to condemn and reject that mixture of worſhip which the Jews then followed. In this verſe God promiſes to the true Iſraelites, eſpecially to thoſe of the chriſtian church, that they ſhall ſerve him in another manner, in his holy mountain, the ſpiritual Sion; and ſhall be accepted of by him.

(*h*) Ver. 46. *Of the ſouth.* Jeruſalem lay towards the ſouth

towards the ſouth, and propheſy againſt the foreſt of the ſouth field.

47 And ſay to the ſouth foreſt: Hear the word of the Lord: Thus ſaith the Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire ſhall not be quenched: and every face ſhall be burned in it, from the ſouth even to the north.

48 And all fleſh ſhall ſee, that I the Lord have kindled it, and it ſhall not be quenched.

49 And I ſaid: Ah, ah, ah, O Lord God: they ſay of me: Doth not this man ſpeak by parables?

CHAP. XXI.

The deſtruction of Jeruſalem by the ſword is further deſcribed: the ruin alſo of the Ammonites is foreſhewed. And finally Babylon, the deſtroyer of others, ſhall be deſtroyed.

AND the word of the Lord came to me, ſaying:

2 Son of man ſet thy face toward Jeruſalem, and let thy ſpeech flow towards the holy places, and propheſy againſt the land of Iſrael:

3 And ſay to the land of Iſrael: Thus ſaith the Lord God: Behold I *come* againſt thee, and I will draw forth my ſword out of its ſheath, and will cut off in thee the juſt, and the wicked.

4 And foraſmuch as I have cut off in thee the juſt, and the wicked, therefore ſhall my ſword go forth out of its ſheath againſt all fleſh, from the ſouth even to the north.

5 That all fleſh may know that I the Lord have drawn my ſword out of its ſheath not to be turned back.

6 And thou, ſon of man, mourn with the breaking of thy loins, and with bitterneſs ſigh before them.

7 And when they ſhall ſay to thee: Why mourneſt thou? thou ſhalt ſay: For that which I hear: becauſe it cometh, and every heart ſhall melt, and all hands ſhall be made feeble, and every ſpirit ſhall faint, and water ſhall run down every knee: behold it cometh, and it ſhall be done, ſaith the Lord God.

8 And the word of the Lord came to me, ſaying:

9 Son of man propheſy, and ſay: Thus ſaith the Lord God: Say: The ſword, the ſword is ſharpened, and furbiſhed.

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of Babylon (where the prophet then was) and is here called *the foreſt of the ſouth field*, and is threatened with utter deſolation.

10 It is ſharpened to kill victims: it is furbiſhed that it may glitter: thou (*a*) removeſt the ſcepter of my ſon, thou haſt cut down every tree.

11 And I have given it to be furbiſhed, that it may be handled: this ſword is ſharpened, and it is furbiſhed, that it may be in the hand of the ſlayer.

12 Cry, and howl, O ſon of man, for this *ſword* is upon my people, it is upon all the princes of Iſrael, that are fled: they are delivered up to the ſword with my people, ſtrike therefore upon thy thigh,

13 Becauſe it is tried: and that, when it ſhall overthrow the ſcepter, and it ſhall not be, ſaith the Lord God.

14 Thou therefore, O ſon of man, propheſy, and ſtrike thy hands together, and let the ſword be doubled, and let the ſword of the ſlain be tripled: this is the ſword of a great ſlaughter, that maketh them ſtand amazed,

15 And languiſh in heart, and that multiplieth ruins. In all their gates I have ſet the dread of the ſharp ſword, the ſword that is furbiſhed to glitter, that is made ready for ſlaughter,

16 Be thou ſharpened, go to the right hand, or to the left, which way ſoever thou haſt a mind to ſet thy face.

17 And I will clap my hands together, and will ſatisfy my indignation: I the Lord have ſpoken.

18 And the word of the Lord came to me, ſaying:

19 And thou ſon of man, ſet thee two ways, for the ſword of the king of Babylon to come: both ſhall come forth out of one land: and with his hand he ſhall draw lots, he ſhall conſult at the head of the way of the city.

20 Thou ſhalt make a way that the ſword may come to Rabbath of the children of Ammon, and to Juda unto Jeruſalem the ſtrong city.

21 For the king of Babylon ſtood in the high way, at the head of two ways, ſeeking divination, ſhuffling arrows: he inquired of the idols, and conſulted entrails.

22 On his right hand was the divination for Jeruſalem, to ſet battering rams, to open the mouth in ſlaughter, to lift up the voice in howling, to ſet engines againſt the gates, to caſt up a mount, to build forts.

Chap. XXI. (*a*) Ver. 10. *Thou removeſt the ſcepter of my ſon.* He ſpeaks, (according to St. Jerome) to the *ſword* of Nabuchodonoſor; which was about to remove the ſcepter of Iſrael, whom God here calls his *ſon*.

23 And he ſhall be in their eyes as one conſulting the oracle in vain, and imitating the leiſure of ſabbaths: but he will call to remembrance the iniquity that they may be taken.

24 Therefore thus ſaith the Lord God: Becauſe you have remembered your iniquity, and have diſcovered your prevarications, and your ſins have appeared in all your devices: becauſe, I ſay, you have remembered, you ſhall be taken with the hand.

25 But (*b*) thou profane wicked prince of Iſrael, whoſe day is come that hath been appointed in the time of iniquity:

26 Thus ſaith the Lord God: Remove the diadem, take off the crown: (*c*) is it not this, that hath exalted the low one, and brought down him that was high?

27 (*d*) I will ſhew it to be iniquity, iniquity, iniquity, but this was not done, till he came to whom judgment belongeth, and I will give it him.

28 And thou ſon of man propheſy, and ſay: Thus ſaith the Lord God concerning the children of Ammon, and (*e*) concerning their reproach, and thou ſhalt ſay: O ſword, O ſword, come out of the ſcabbard to kill, be furbiſhed to deſtroy, and to glitter.

29 Whilſt they ſee vain things in thy regard, and they divine lies: to bring thee upon the necks of the wicked that are wounded, whoſe appointed day is come in the time of iniquity.

30 (*f*) Return into thy ſheath. I will judge thee in

(*b*) Ver. 25. *Thou profane, &c.* He ſpeaks to king Sedecias, who had broken his oath, and was otherwiſe a wicked prince.

(*c*) Ver. 26. *Is it not this, &c.* The royal crown of Juda had exalted Sedecias from a private ſtate and condition to the ſovereign power, as the loſs of it had brought down Jechonias, &c.

(*d*) Ver. 27. *I will ſhew it to be iniquity, &c.* Or, I will overturn it. viz. The crown of Juda for the manifold iniquities of the kings: but it ſhall not be utterly removed, till Chriſt come whoſe right it is; and who ſhall reign in the ſpiritual houſe of Jacob, that is, in his church, for evermore.

(*e*) Ver. 28. *Concerning their reproach.* By which they had reproached and inſulted over the Jews, at the time of the deſtruction of Jeruſalem.

(*f*) Ver. 30. *Return into thy ſheath, &c.* The ſword of Babylon, after raging againſt many nations, was ſhortly to be judged and deſtroyed at home by the Medes and Perſians.

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the place wherein thou waſt created, in the land of thy nativity,

31 And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of men that are brutiſh and contrive thy deſtruction.

32 Thou ſhalt be fewel for the fire, thy blood ſhall be in the midſt of the land, thou ſhalt be forgotten: for I the Lord have ſpoken *it*.

CHAP. XXII.

The general corruption of the inhabitants of Jeruſalem: for which God will conſume them as droſs in his furnace.

AND the word of the Lord came to me, ſaying:

2 And thou ſon of man, doſt thou not judge, doſt thou not judge the city of blood?

3 And thou ſhalt ſhew her all her abominations, and ſhalt ſay: Thus ſaith the Lord God: *This is* the city that ſheddeth blood in the midſt of her, that her time may come: and that hath made idols againſt herſelf, to defile herſelf.

4 Thou art become guilty in thy blood, which thou haſt ſhed: and thou art defiled in thy idols, which thou haſt made: and thou haſt made thy days to draw near, and haſt brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.

5 Thoſe that are near, and thoſe that are far from thee, ſhall triumph over thee: thou filthy one, infamous, great in deſtruction.

6 Behold the princes of Iſrael, every one hath employed his arm in thee, to ſhed blood.

7 They have abuſed father and mother in thee, they have oppreſſed the ſtranger in the midſt of thee, they have grieved the fatherleſs and widow in thee.

8 Thou haſt deſpiſed my ſanctuaries, and profaned my ſabbaths.

9 Slanderers have been in thee to ſhed blood, and they have eaten upon the mountains in thee, they have committed wickedneſs in the midſt of thee.

10 They have diſcovered the nakedneſs of their father in thee, they have humbled the uncleanneſs of the menſtruous woman in thee.

11 And every one hath committed abomination with his neighbour's wife, and the father-in-law hath wickedly defiled his daughter-in-law, the brother hath oppreſſed his ſiſter the daughter of his father in thee.

12 They

12 They have taken gifts in thee to ſhed blood: thou haſt taken uſury and increaſe, and haſt covetouſly oppreſſed thy neighbours: and thou haſt forgotten me, ſaith the Lord God.

13 Behold, I have clapped my hands at thy covetouſneſs, which thou haſt exerciſed: and at the blood that hath been ſhed in the midſt of thee.

14 Shall thy heart endure, or ſhall thy hands prevail, in the days which I will bring upon thee? I the Lord have ſpoken, and will do it.

15 And I will diſperſe thee in the nations, and will ſcatter thee among the countries, and I will put an end to thy uncleanneſs in thee.

16 And I will poſſeſs thee in the ſight of the Gentiles: and thou ſhalt know that I am the Lord.

17 And the word of the Lord came to me, ſaying:

18 Son of man, the houſe of Iſrael is become droſs to me: all theſe are braſs, and tin, and iron, and lead, in the midſt of the furnace: they are become the droſs of ſilver.

19 Therefore thus ſaith the Lord God: Becauſe you are all turned into droſs, therefore behold I will gather you together in the midſt of Jeruſalem,

20 As they gather ſilver, and braſs, and tin, and iron, and lead in the midſt of the furnace: that I may kindle a fire in it to melt it: ſo will I gather you together in my fury, and in my wrath, and will take my reſt: and I will melt you down.

21 And I will gather you together, and will burn you, in the fire of my wrath, and you ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the furnace, ſo ſhall you be in the midſt thereof: and you ſhall know that I am the Lord, when I have poured out my indignation upon you.

23 And the word of the Lord came to me, ſaying:

24 Son of man, ſay to her: Thou art a land that is unclean, and not rained upon in the day of wrath.

25 There is a conſpiracy of prophets in the midſt thereof: like a lion, that roareth and catcheth the prey, they have devoured ſouls, they have taken riches and hire, they have made many widows in the midſt thereof.

26 Her prieſts have deſpiſed my law, and have defiled my ſanctuaries: they have put no difference between holy and profane: nor have diſtinguiſhed between the polluted and the clean: and they have turned away

away their eyes from my ſabbaths, and I was profaned in the midſt of them.

27 Her princes in the midſt of her, are like wolves ravening the prey to ſhed blood, and to deſtroy ſouls, and to run after gains thro' covetouſneſs.

28 And her prophets have dawbed them without tempering *the morter*, ſeeing vain things, and divining lies unto them, ſaying: Thus ſaith the Lord God: when the Lord hath not ſpoken.

29 The people of the land have uſed oppreſſion, and committed robbery: they afflicted the needy and poor, and they oppreſſed the ſtranger by calumny without judgment.

30 And I ſought among them for a man that might ſet up a hedge, and ſtand in the gap before me in favour of the land, that I might not deſtroy it: and I found none.

31 And I poured out my indignation upon them, in the fire of my wrath I conſumed them: I have rendered their way upon their own head, ſaith the Lord God.

CHAP. XXIII.

Under the names of the two harlots, Oolla and Ooliba, are deſcribed the manifold diſloyalties of Samaria and Jeruſalem, with the puniſhment of them both.

AND the word of the Lord came to me, ſaying:

2 Son of man, there were two women daughters of one mother.

3 And they (*a*) committed fornication in Egypt, in their youth they committed fornication: there were their breaſts preſſed down, and the teats of their virginity were bruiſed.

4 And their names were (*b*) Oolla the elder, and Ooliba her younger ſiſter: and I took them, and they bore ſons, and daughters. Now for their names, Samaria is Oolla, and Jeruſalem is Ooliba.

5 And Oolla committed fornication againſt me, and

Chap. XXIII. (*a*) Ver. 3. *Committed fornication.* That is, idolatry.

(*b*) Ver. 4. *Oolla and Ooliba.* God calls the kingdom of Iſrael Oolla, which ſignifies *their own habitation*, becauſe they ſeparated themſelves from his temple: and the kingdom of Juda, *Ooliba*, which ſignifies *his habitation in her*, becauſe of his temple among them in Jeruſalem.

doted

doted on her lovers, (c) on the Assyrians that came to her,

6 Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.

7 And she committed her fornications with those chosen men, all sons of the Assyrians: and she defiled herself with the uncleanness of all them on whom she doted.

8 Moreover also she did not forsake her fornications which she had committed in Egypt: for they also lay with her in her youth, and they bruised the breasts of her virginity, and poured out their fornication upon her.

9 Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the Assyrians, upon whose lust she doted.

10 They discovered her disgrace, took away her sons and daughters, and slew her with the sword: and they became infamous women, and they executed judgments in her.

11 And when her sister Ooliba saw this, she was mad with lust more than she; and she carried her fornication beyond the fornication of her sister,

12 Impudently prostituting herself to the children of the Assyrians, the princes, and rulers that came to her, clothed with divers colours, to the horsemen that rode upon horses, and to young men all of great beauty.

13 And I saw that she was defiled, *and* that they both took one way.

14 And she increased her fornications: and when she had seen men painted on the wall, the images of the Chaldeans set forth in colours,

15 And girded with girdles about their reins, and with dyed turbants on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans, wherein they were born,

16 She doted upon them with the lust of her eyes, and she sent messengers to them into Chaldea.

17 And when the sons of Babylon were come to her to the bed of love, they defiled her with their for-

(c) Ver. 5. *On the Assyrians, &c.* That is, the idols of the Assyrians; for all that is said in this chapter of the fornications of Israel and Juda, is to be understood in a spiritual sense, of their disloyalty to the Lord, by worshipping strange gods.

nications,

nications, and she was polluted by them, and her soul was glutted with them.

18 And she discovered her fornications, and discovered her disgrace: and my soul was alienated from her, as my soul was alienated from her sister.

19 For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of Egypt.

20 And she was mad with lust after lying with them, whose flesh is as the flesh of asses: and whose issue as the issue of horses.

21 And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in Egypt, and the paps of thy virginity broken.

22 Therefore, Ooliba, thus saith the Lord God: Behold I will raise up against thee all thy lovers with whom thy soul hath been glutted: and I will gather them together against thee round about,

23 The children of Babylon, and all the Chaldeans, the nobles, and the kings, and princes, all the sons of the Assyrians, beautiful young men, all the captains, and rulers, the princes of princes, and the renowned horsemen.

24 And they shall come upon thee well appointed with chariot and wheel, a multitude of people: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will set judgment before them, and they shall judge thee by their judgments.

25 And I will set my jealousy against thee, which they shall execute upon thee with fury: they shall cut off thy nose and thy ears: and what remains, shall fall by the sword: they shall take thy sons, and thy daughters, and thy residue shall be devoured by fire.

26 And they shall strip thee of thy garments, and take away the instruments of thy glory.

27 And I will put an end to thy wickedness in thee, and thy fornication *brought* out of the land of Egypt: neither shalt thou lift up thy eyes to them, nor remember Egypt any more.

28 For thus saith the Lord God: Behold, I will deliver thee into the hands of them whom thou hatest, into their hands with whom thy soul hath been glutted.

29 And they shall deal with thee in hatred, and they shall take away all thy labours, and shall let thee go naked, and full of disgrace, and the disgrace of thy whore-

whoredoms ſhall be diſcovered, thy wickedneſs, and thy fornications.

30 They have done theſe things to thee, becauſe thou haſt played the harlot with the nations, among which thou waſt defiled with their idols.

31 Thou haſt walked in the way of thy ſiſter, and I will give her cup into thy hand.

32 Thus ſaith the Lord God: Thou ſhalt drink thy ſiſter's cup, deep, and wide: thou ſhalt be had in deriſion and ſcorn, it containeth much.

33 Thou ſhalt be filled with drunkenneſs, and ſorrow: with the cup of grief, and ſadneſs, with the cup of thy ſiſter Samaria.

34 And thou ſhalt drink it, and ſhalt drink it up even to the dregs, and thou ſhalt devour the fragments thereof, thou ſhalt rend thy breaſts: becauſe I have ſpoken *it*, ſaith the Lord God.

35 Therefore thus ſaith the Lord God: Becauſe thou haſt forgotten me, and haſt caſt me off behind thy back, bear thou alſo thy wickedneſs, and thy fornications.

36 And the Lord ſpoke to me, ſaying: Son of man, doſt thou judge Oolla, and Ooliba, and doſt thou declare to them their wicked deeds?

37 Becauſe they have committed adultery, and blood is in their hands, and they have committed fornication with their idols: moreover alſo their children, whom they bore to me, they have offered to them to be devoured.

38 Yea and they have done this to me. They polluted my ſanctuary on the ſame day, and profaned my ſabbaths.

39 And when they ſacrificed their children to their idols, and went into my ſanctuary the ſame day to profane it: they did theſe things even in the midſt of my houſe.

40 They ſent for men coming from afar, to whom they had ſent a meſſenger: and behold they came: for whom thou didſt waſh thyſelf, and didſt paint thy eyes, and waſt adorned with womens ornaments.

41 Thou ſatteſt on a very fine bed, and a table was decked before thee: whereupon thou didſt ſet my incenſe, and my ointment.

42 And there was in her the voice of a multitude rejoicing: and to ſome that were brought of the multitude of men, and that came from the deſart, they put bracelets on their hands, and beautiful crowns on their heads.

43 And

43 And I ſaid to her that was worn out in her adulteries: Now will this woman ſtill continue in her fornication.

44 And they went in to her, as to a harlot: ſo went they in unto Oolla, and Ooliba, wicked women.

45 They therefore are juſt men: theſe ſhall judge them as adultereſſes are judged, and as ſhedders of blood are judged: becauſe they are adultereſſes, and blood is in their hands.

46 For thus ſaith the Lord God: Bring a multitude upon them, and deliver them over to tumult, and rapine:

47 And let the people ſtone them with ſtones, and let them be ſtabbed with their ſwords: they ſhall kill their ſons, and daughters, and their houſes they ſhall burn with fire.

48 And I will take away wickedneſs out of the land: and all women ſhall learn, not to do according to the wickedneſs of them.

49 And they ſhall render your wickedneſs upon you, and you ſhall bear the ſins of your idols: and you ſhall know that I am the Lord God.

CHAP. XXIV.

Under the parable of a boiling pot is ſhewed the utter deſtruction of Jeruſalem: for which the Jews at Babylon ſhall not dare to mourn.

AND the word of the Lord came to me in the ninth year, in the tenth month, the tenth day of the month, ſaying:

2 Son of man, write thee the name of this day, on which the king of Babylon hath ſet himſelf againſt Jeruſalem to day.

3 And thou ſhalt ſpeak by a figure a parable to the provoking houſe, and ſay to them: Thus ſaith the Lord God: Set on a pot, ſet it on, I ſay, and put water into it.

4 Heap together into it the pieces thereof, every good piece, the thigh and the ſhoulder, choice pieces and full of bones.

5 Take the fatteſt of the flock, and lay together piles of bones under it: the ſeething thereof is boiling hot, and the bones thereof are thoroughly ſodden in the midſt of it.

6 Therefore thus ſaith the Lord God: Wo to the bloody city, to the pot, whoſe ruſt is in it, and its ruſt is not gone out of it: caſt it out piece by piece, there hath no lot fallen upon it.

7 For her blood is in the midſt of her, ſhe hath ſhed it upon the ſmooth rock: ſhe hath not ſhed it upon the ground, that it might be covered with duſt.

8 And that I might bring my indignation upon her, and take my vengeance; I have ſhed her blood upon the ſmooth rock, that it ſhould not be covered.

9 Therefore thus ſaith the Lord God: Wo to the bloody city, of which I will make a great bonefire.

10 Heap together the bones, which I will burn with fire: the fleſh ſhall be conſumed, and the whole compoſition ſhall be ſodden, and the bones ſhall be conſumed.

11 Then ſet it empty upon burning coals, that it may be hot, and the braſs thereof may be melted: and let the filth of it be melted, in the midſt thereof, and let the ruſt of it be conſumed.

12 Great pains have been taken, and the great ruſt thereof is not gone out, not even by fire.

13 Thy uncleanneſs is execrable: becauſe I deſired to cleanſe thee, and thou art not cleanſed from thy filthineſs: neither ſhalt thou be cleanſed, before I cauſe my indignation to reſt in thee.

14 I the Lord have ſpoken: it ſhall come to paſs, and I will do it: I will not paſs by, nor ſpare, nor be pacified: I will judge thee according to thy ways, and according to thy doings, ſaith the Lord.

15 And the word of the Lord came to me, ſaying:

16 Son of man, behold I take from thee the deſire of thy eyes with a ſtroke: and thou ſhalt not lament, nor weep: neither ſhall thy tears run down.

17 Sigh in ſilence, make no mourning for the dead: let the tire of thy head be upon thee, and thy ſhoes on thy feet, and cover not thy face, nor eat the meat of mourners.

18 So I ſpoke to the people in the morning, and my wife died in the evening: and I did in the morning as he had commanded me.

19 And the people ſaid to me: Why doſt thou not tell us what theſe things mean, that thou doſt?

20 And I ſaid to them: The word of the Lord came to me, ſaying:

21 Speak to the houſe of Iſrael: Thus ſaith the Lord God: Behold I will profane my ſanctuary, the glory of your realm, and the thing that your eyes deſire, and for which your ſoul feareth: your ſons, and your daughters, whom you have left, ſhall fall by the ſword.

22 And you ſhall do as I have done: you ſhall not cover your faces, nor ſhall you eat the meat of mourners.

23 You ſhall have your tire on your heads, and ſhoes on your feet: you ſhall not lament nor weep, but you ſhall pine away for your iniquities, and every one ſhall ſigh with his brother.

24 And Ezechiel ſhall be unto you for a ſign of things to come: according to all that he

he hath done, ſo ſhall you do, when this ſhall come to paſs: and you ſhall know that I am the Lord God.

25 And thou, O ſon of man, behold in the day, wherein I will take away from them their ſtrength, and the joy of their glory, and the deſire of their eyes, upon which their ſouls reſt, their ſons and their daughters.

26 In that day when he that eſcapeth ſhall come to thee, to tell thee:

27 In that day, I ſay, ſhall thy mouth be opened to him that hath eſcaped, and thou ſhalt ſpeak, and ſhalt be ſilent no more: and thou ſhalt be unto them for a ſign of things to come, and you ſhall know that I am the Lord.

CHAP. XXV.

A prophecy againſt the Ammonites, Moabites, Edomites, and Philiſtines, for their malice againſt the Iſraelites.

AND the word of the Lord came to me, ſaying:

2 Son of man, ſet thy face againſt the children of Ammon, and thou ſhalt propheſy of them.

3 And thou ſhalt ſay to the children of Ammon: Hear ye the word of the Lord God: Thus ſaith the Lord God: Becauſe thou haſt ſaid: Ha, ha, upon my ſanctuary, becauſe it was profaned: and upon the land of Iſrael, becauſe it was laid waſte: and upon the houſe of Juda, becauſe they are led into captivity:

4 Therefore will I deliver thee to the men of the eaſt for an inheritance, and they ſhall place their ſheep-coats in thee, and ſhall ſet up their tents in thee: they ſhall eat thy fruits: and they ſhall drink thy milk.

5 And I will make (*a*) Rabbath a ſtable for camels, and the children of Ammon a couching-place for flocks: and you ſhall know that I am the Lord.

6 For thus ſaith the Lord God: Becauſe thou haſt clapped thy hands and ſtamped with thy foot, and haſt rejoiced with all thy heart againſt the land of Iſrael:

7 Therefore behold I will ſtretch forth my hand upon thee, and will deliver thee to be the ſpoil of nations, and will cut thee off from among the people, and deſtroy thee out of the lands, and break thee in pieces: and thou ſhalt know that I am the Lord.

8 Thus ſaith the Lord God:

Chap. XXV. (*a*) Ver. 5. *Rabbath.* The capital city of the Ammonites: it was afterwards called *Philadelphia.*

Becauſe Moab and Seir have ſaid: Behold the houſe of Juda is like all other nations:

9 Therefore behold I will open the ſhoulder of Moab from the cities, from his cities, I ſay, and his borders, the noble cities of the land of Bethjeſimoth, and Beelmeon, and Cariathaim,

10 To the people of the eaſt with the children of Ammon, and I will give it them for an inheritance: that there may be no more any remembrance of the children of Ammon among the nations.

11 And I will execute judgments in Moab: and they ſhall know that I am the Lord.

12 Thus ſaith the Lord God: Becauſe Edom hath taken vengeance to revenge herſelf of the children of Juda, and hath greatly offended, and hath ſought revenge of them:

13 Therefore thus ſaith the Lord God: I will ſtretch forth my hand upon Edom, and will take away out of it man, and beaſt, and will make it deſolate from the ſouth: and they that are in Dedan, ſhall fall by the ſword.

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael: and they ſhall do in Edom according to my wrath, and my fury: and they ſhall know my vengeance, ſaith the Lord God.

15 Thus ſaith the Lord God: Becauſe the Philiſtines have taken vengeance, and have revenged themſelves with all their mind, deſtroying, and ſatisfying old enmities:

16 Therefore thus ſaith the Lord God: Behold I will ſtretch forth my hand upon the Philiſtines, and will kill the killers, and will deſtroy the remnant of the ſea-coaſt.

17 And I will execute great vengeance upon them, rebuking them in fury: and they ſhall know that I am the Lord, when I ſhall lay my vengeance upon them.

CHAP. XXVI.

A prophecy of the deſtruction of the famous city of Tyre by Nabuchodonoſor.

AND it came to paſs in the eleventh year, the firſt day of the month, that the word of the Lord came to me, ſaying:

2 Son of man, becauſe Tyre hath ſaid of Jeruſalem: Aha, the gates of the people are broken, ſhe is turned to me: I ſhall be filled, *now* ſhe is laid waſte.

3 Therefore thus ſaith the Lord God: Behold I come againſt thee, O Tyre, and I will cauſe many nations to come up to thee, as the waves of the ſea riſe up.

4 And they ſhall break down the walls of Tyre, and deſtroy

deſtroy the towers thereof: and I will ſcrape her duſt from her, and make her like a ſmooth rock.

5 She ſhall be a drying place for nets in the midſt of the ſea, becauſe I have ſpoken *it*, ſaith the Lord God: and ſhe ſhall be a ſpoil to the nations.

6 Her daughters alſo that are in the field, ſhall be ſlain by the ſword: and they ſhall know that I am the Lord.

7 For thus ſaith the Lord God: Behold I will bring againſt Tyre Nabuchodonoſor king of Babylon, the king of kings, from the north, with horſes, and chariots, and horſemen, and companies, and much people.

8 Thy daughters that are in the field, he ſhall kill with the ſword: and he ſhall compaſs thee with forts, and ſhall caſt up a mount round about: and he ſhall lift up the buckler againſt thee.

9 And he ſhall ſet engines of war and battering rams againſt thy walls, and ſhall deſtroy thy towers with his arms.

10 By reaſon of the multitude of his horſes, their duſt ſhall cover thee: thy walls ſhall ſhake at the noiſe of the horſemen, and wheels, and chariots, when they ſhall go in at thy gates, as by the entrance of a city that is deſtroyed.

11 With the hoofs of his horſes he ſhall tread down all thy ſtreets: thy people he ſhall kill with the ſword, and thy famous ſtatues ſhall fall to the ground.

12 They ſhall waſte thy riches, they ſhall make a ſpoil of thy merchandiſe: and they ſhall deſtroy thy walls, and pull down thy fine houſes: and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the waters.

13 And I will make the multitude of thy ſongs to ceaſe, and the ſound of thy harps ſhall be heard no more.

14 And I will make thee like a naked rock, thou ſhalt be a drying place for nets, neither ſhalt thou be built any more: for I have ſpoken it, ſaith the Lord God.

15 Thus ſaith the Lord God to Tyre: Shall not the iſlands ſhake at the ſound of thy fall, and the groans of thy ſlain, when they ſhall be killed in the midſt of thee?

16 Then all the princes of the ſea ſhall come down from their thrones: and take off their robes, and caſt away their broidered garments, and be clothed with aſtoniſhment: they ſhall ſit on the ground, and with amazement ſhall wonder at thy ſudden fall.

17 And taking up a lamentation over thee, they ſhall ſay to thee: How art thou fallen, that dwelleſt in the ſea, renowned

nowned city that waſt ſtrong in the ſea, with thy inhabitants whom all did dread?

18 Now ſhall the ſhips be aſtoniſhed in the day of thy terror: and the iſlands in the ſea ſhall be troubled, becauſe no one cometh out of thee.

19 For thus ſaith the Lord God: When I ſhall make thee a deſolate city like the cities that are not inhabited: and ſhall bring the deep upon thee, and many waters ſhall cover thee:

20 And when I ſhall bring thee down with thoſe that deſcend into the pit to the everlaſting people, and ſhall ſet thee in the loweſt parts of the earth as places deſolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I ſhall give glory in the land of the living,

21 I will bring thee to nothing, and thou ſhalt not be, and if thou be ſought for, thou ſhalt not be found any more for ever, ſaith the Lord God.

CHAP. XXVII.

A deſcription of the glory and riches of Tyre: and of her irrecoverable fall.

AND the word of the Lord came to me, ſaying:

2 Thou therefore, O ſon of man, take up a lamentation for Tyre:

3 And ſay to Tyre that dwelleth at the entry of the ſea, being the mart of the people for many iſlands: Thus ſaith the Lord God: O Tyre, thou haſt ſaid: I am of perfect beauty,

4 And ſituate in the heart of the ſea. Thy neighbours, that built thee, have perfected thy beauty:

5 With fir-trees of Sanir they have built thee, with all *thy* decks for the ſea: they have taken cedars from Libanus to make thee maſts.

6 They have cut thy oars out of the oaks of Baſan: and they have made thee benches of Indian ivory, and cabins with things brought from the iſlands of Italy.

7 Fine broidered linen from Egypt was woven for thy ſail, to be ſpread on thy maſt: blue, and purple from the iſlands of Eliſa, were made thy covering.

8 The inhabitants of Sidon, and the Aradians were thy rowers: thy wiſe men, O Tyre, were thy pilots.

9 The ancients of Gebal, and the wiſe men thereof furniſhed mariners for the ſervice of thy various furniture: all the ſhips of the ſea, and their mariners were thy factors.

10 The

10 The Perſians, and Lydians, and the Lybians were thy ſoldiers in thy army: they hanged up the buckler, and the helmet in thee for thy ornament.

11 The men of Arad were with thy army upon thy walls round about: (*a*) the Pygmeans alſo that were in thy towers, hung up their quivers on thy walls round about: they perfected thy beauty.

12 The Carthaginians thy merchants, ſupplied thy fairs with a multitude of all kinds of riches, with ſilver, iron, tin, and lead.

13 Greece, Thubal, and Moſoch, they were thy merchants: they brought to thy people ſlaves and veſſels of braſs.

14 From the houſe of Thogorma they brought horſes, and horſemen, and mules to thy market.

15 The men of Dedan were thy merchants: many iſlands *were* the traffick of thy hand, they exchanged for thy price teeth of ivory, and ebony.

16 The Syrian was thy merchant by reaſon of the multitude of thy works, they ſet forth precious ſtones, and purple, and broidered works, and fine linen, and ſilk, and (*b*) chodchod in thy market.

17 Juda and the land of Iſrael, they were thy merchants with the beſt corn: they ſet forth balm, and honey, and oil, and roſin in thy fairs.

18 The men of Damaſcus were thy merchants in the multitude of thy works, in the multitude of divers riches, in rich wine, in wool of the beſt colour.

19 Dan, and Greece, and Moſel have ſet forth in thy marts wrought iron: ſtacte, and calamus were in thy market.

20 The men of Dedan were thy merchants in tapeſtry for ſeats.

21 Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.

22 The ſellers of Saba, and Reema, they were thy merchants: with all the beſt ſpices, and precious ſtones, and gold, which they ſet forth in thy market.

Chap. XXVII. (*a*) Ver. 11. *The Pygmeans.* That is, ſtrong and valiant men. In Hebrew *Gammadim.*

(*b*) Ver. 16. *Chodchod.* It is the Hebrew name for ſome precious ſtone; but of what kind in partieular, interpreters are not agreed.

23 Haran,

23 Haran, and Chene, and Eden, *were* thy merchants: Saba, Aſſur, and Chelmad ſold to thee.

24 They were thy merchants in divers manners, with bales of blue *cloth*, and of embroidered work, and of precious riches, which were wrapped up, and bound with cords: they had cedars alſo in thy merchandiſe.

25 The ſhips of the ſea, were thy chief in thy merchandiſe: and thou waſt repleniſhed, and glorified exceedingly in the heart of the ſea.

26 Thy rowers have brought thee into great waters: the ſouth wind hath broken thee in the heart of the ſea.

27 Thy riches, and thy treaſures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy men of war alſo, that were in thee with all thy multitude that is in the midſt of thee: ſhall fall in the heart of the ſea in the day of thy ruin.

28 Thy fleets ſhall be troubled at the ſound of the cry of thy pilots.

29 And all that handled the oar ſhall come down from their ſhips: the mariners, and all the pilots of the ſea ſhall ſtand upon the land:

30 And they ſhall mourn over thee with a loud voice, and ſhall cry bitterly: and they ſhall caſt up duſt upon their heads, and ſhall be ſprinkled with aſhes.

31 And they ſhall ſhave themſelves bald for thee, and ſhall be girded with hair-cloth: and they ſhall weep for thee with bitterneſs of ſoul with moſt bitter weeping.

32 And they ſhall take up a mournful ſong for thee, and ſhall lament thee: What *city* is like Tyre, which is become ſilent in the midſt of the ſea?

33 Which by thy merchandiſe that went from thee by ſea didſt fill many people: which by the multitude of thy riches, and of thy people didſt enrich the kings of the earth.

34 Now thou art deſtroyed by the ſea, thy riches are in the bottom of the waters, and all the multitude that was in the midſt of thee is fallen.

35 All the inhabitants of the iſlands are aſtoniſhed at thee: and all their kings being ſtruck with the ſtorm have changed their countenance.

36 The merchants of people have hiſſed at thee: thou art brought to nothing, and thou ſhalt never be any more.

CHAP.

CHAP. XXVIII.

The king of Tyre, who affected to be like to God, ſhall fall under the like ſentence with Lucifer. The judgment of Sidon. The reſtoration of Iſrael.

AND the word of the Lord came to me, ſaying:

2 Son of man, ſay to the prince of Tyre: Thus ſaith the Lord God: Becauſe thy heart is lifted up, and thou haſt ſaid: I am God, and I ſit in the chair of God in the heart of the ſea: whereas thou art a man, and not God: and haſt ſet thy heart as if it were the heart of God.

3 Behold, thou (*a*) art wiſer than Daniel: no ſecret is hid from thee.

4 In thy wiſdom and thy underſtanding thou haſt made thyſelf ſtrong: and haſt gotten gold, and ſilver into thy treaſures.

5 By the greatneſs of thy wiſdom, and by thy traffick thou haſt increaſed thy ſtrength: and thy heart is lifted up with thy ſtrength.

6 Therefore, thus ſaith the Lord God: Becauſe thy heart is lifted up as the heart of God:

7 Therefore behold, I will bring upon thee ſtrangers the ſtrongeſt of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy beauty.

8 They ſhall kill thee, and bring thee down: and thou ſhalt die the death of them that are ſlain in the heart of the ſea.

9 Wilt thou yet ſay before them that ſlay thee: I am God, whereas thou art a man, and not God, in the hand of them that ſlay thee?

10 Thou ſhalt die the death of the uncircumciſed by the hand of ſtrangers: for I have ſpoken it, ſaith the Lord God.

11 And the word of the Lord came to me, ſaying: Son of man, take up a lamentation upon the king of Tyre:

12 And ſay to him: Thus ſaith the Lord God: (*b*) Thou waſt the ſeal of reſemblance,

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Chap. XXVIII. (*a*) Ver. 3. *Thou art wiſer than Daniel.* viz. In thy own conceit. The wiſdom of Daniel was ſo much celebrated in his days, that it became a proverb amongſt the Chaldeans, when any one would expreſs an extraordinary wiſdom, to ſay he was *as wiſe as Daniel.*

(*b*) Ver. 12. *Thou waſt the ſeal of reſemblance.* The king of Tyre by his dignity and his natural perfections, bore in himſelf

ſemblance, full of wiſdom, and perfect in beauty,

13 Thou waſt in the pleaſures of the paradiſe of God: every precious ſtone *was* thy covering: the ſardius, the topaz, and the jaſper, the chryſolite, and the onyx, and the beryl, the ſapphire, and the carbuncle, and the emerald: gold the work of thy beauty: and thy pipes were prepared in the day that thou waſt created.

14 Thou waſt (*c*) a Cherub ſtretching out *thy wings*, and covering, and I ſet thee in the holy mountain of God, thou haſt walked in the midſt of (*d*) the ſtones of fire.

15 Thou waſt perfect in thy ways from the day of thy creation, until iniquity was found in thee.

16 By the multitude of thy merchandiſe, thy inner parts were filled with iniquity, and thou haſt ſinned: and I caſt thee out from the mountain of God, and deſtroyed thee, O covering Cherub, out of the midſt of the ſtones of fire.

17 And thy heart was lifted up with thy beauty: thou haſt loſt thy wiſdom in thy beauty, I have caſt thee to the ground: I have ſet thee before the face of kings, that they might behold thee.

18 Thou haſt defiled thy ſanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffick: therefore I will bring forth a fire from the midſt of thee, to devour thee, and I will make thee as aſhes upon the earth in the ſight of all that ſee thee.

19 All that ſhall ſee thee among the nations, ſhall be aſtoniſhed at thee: thou art brought to nothing, and thou ſhalt never be any more.

20 And the word of the Lord came to me, ſaying:

21 Son of man, ſet thy face againſt Sidon: and thou ſhalt propheſy of it,

22 And ſhalt ſay: Thus ſaith the Lord God: Behold I come againſt thee,

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himſelf a certain reſemblance of God, by reaſon of which he might be called *the ſeal of reſemblance*, &c. But what is here ſaid to him is commonly underſtood of Lucifer, the king over all the children of pride.

(*c*) Ver. 14. *A cherub ſtretching out thy wings and covering*. This alludes to the figure of the cherubims in the ſanctuary, which with *ſtretched out* wings *covered* the ark.

(*d*) Ibidem. *The ſtones of fire*. That is, bright and precious ſtones which ſparkle like fire.

Sidon,

Sidon, and I will be glorified in the midſt of thee: and they ſhall know that I am the Lord, when I ſhall execute judgments in her, and ſhall be ſanctified in her.

23 And I will ſend into her peſtilence, and blood in her ſtreets: and they ſhall fall being ſlain by the ſword on all ſides in the midſt thereof: and they ſhall know that I am the Lord.

24 And the houſe of Iſrael ſhall have no more a ſtumbling-block of bitterneſs, nor a thorn cauſing pain on every ſide round about them, of them that are againſt them: and they ſhall know that I am the Lord God.

25 Thus ſaith the Lord God: When I ſhall have gathered together the houſe of Iſrael out of the people among whom they are ſcattered: I will be ſanctified in them before the Gentiles: and they ſhall dwell in their own land which I gave to my ſervant Jacob.

26 And they ſhall dwell therein ſecure, and they ſhall build houſes, and ſhall plant vineyards, and ſhall dwell with confidence, when I ſhall have executed judgments upon all that are their enemies round about: and they ſhall know that I am the Lord their God.

CHAP. XXIX.

The king of Egypt ſhall be overthrown, and his kingdom waſted: it ſhall be given to Nabuchodonoſor for his ſervice againſt Tyre.

IN the tenth year, the tenth month, the eleventh day of the month, the word of the Lord came to me, ſaying:

2 Son of man, ſet thy face againſt Pharao king of Egypt: and thou ſhalt propheſy of him, and of all Egypt.

3 Speak, and ſay: Thus ſaith the Lord God: Behold, I *come* againſt thee, Pharao king of Egypt, thou great dragon that lieſt in the midſt of thy rivers, and ſayſt: The river is mine, and I made myſelf.

4 But I will put a bridle in thy jaws: and I will cauſe the fiſh of thy rivers to ſtick to thy ſcales: and I will draw thee out of the midſt of thy rivers, and all thy fiſh ſhall ſtick to thy ſcales.

5 And I will caſt thee forth into the deſart, and all the fiſh of thy river: thou ſhalt fall upon the face of the earth, thou ſhalt not be taken up, nor gathered together: I have given thee for meat to the beaſts of the earth, and to the fowls of the air.

6 And all the inhabitans of

of Egypt ſhall know that I am the Lord: becauſe thou haſt been a ſtaff of a reed to the houſe of Iſrael.

7 When they took hold of thee with the hand thou didſt break, and rent all their ſhoulder: and when they leaned upon thee, thou brokeſt, and weakeneſt all their loins.

8 Therefore thus ſaith the Lord God: Behold, I will bring the ſword upon thee: and cut off man and beaſt out of thee.

9 And the land of Egypt ſhall become a deſart, and a wilderneſs: and they ſhall know that I am the Lord: becauſe thou haſt ſaid: The river is mine, and I made it.

10 Therefore, behold I *come* againſt thee, and thy rivers: and I will make the land of Egypt utterly deſolate, *and* waſted by the ſword, from the tower of Syene, even to the borders of Ethiopia.

11 The foot of man ſhall not paſs through it, neither ſhall the foot of beaſt go through it: nor ſhall it be inhabited during forty years.

12 And I will make the land of Egypt deſolate in the midſt of the lands that are deſolate, and the cities thereof in the midſt of the cities that are deſtroyed, and they ſhall be deſolate for forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

13 For thus ſaith the Lord God: At the end of forty years I will gather the Egyptians from the people among whom they had been ſcattered.

14 And I will bring back the captivity of Egypt, and will place them in the land of Phatures, in the land of their nativity, and they ſhall be there a low kingdom:

15 It ſhall be the loweſt among other kingdoms, and it ſhall no more be exalted over the nations, and I will diminiſh them that they ſhall rule no more over the nations.

16 And they ſhall be no more a confidence to the houſe of Iſrael, teaching iniquity, that they may flee, and follow them: and they ſhall know that I am the Lord God.

17 And it came to paſs in the ſeven and twentieth year, in the firſt *month*, in the firſt of the month: that the word of the Lord came to me, ſaying:

18 Son of man, Nabuchodonoſor king of Babylon hath made his army to undergo hard ſervice againſt Tyre: every head was made bald,

bald, and every ſhoulder was peeled: and there hath been no reward given him, nor his army for Tyre, for the ſervice that he rendered me againſt it.

19 Therefore thus ſaith the Lord God: Behold, I will ſet Nabuchodonoſor the king of Babylon in the land of Egypt: and he ſhall take her multitude, and take the booty thereof for a prey, and riſle the ſpoils thereof: and it ſhall be wages for his army,

20 And for the ſervice that he hath done me againſt it: I have given him the land of Egypt, becauſe he hath laboured for me, ſaith the Lord God.

21 In that day a horn ſhall bud forth to the houſe of Iſrael, and I will give thee an open mouth in the midſt of them: and they ſhall know that I am the Lord.

CHAP. XXX.

The deſolation of Egypt and her helpers: all her cities ſhall be waſted.

AND the word of the Lord came to me, ſaying:

2 Son of man, propheſy, and ſay: Thus ſaith the Lord God: Howl ye, wo, wo to the day:

3 For the day is near, yea the day of the Lord is near: a cloudy day, it ſhall be the time of the nations.

4 And the ſword ſhall come upon Egypt: and there ſhall be dread in Ethiopia, when the wounded ſhall fall in Egypt, and the multitude thereof ſhall be taken away, and the foundations thereof ſhall be deſtroyed.

5 Ethiopia, and Libya, and Lydia, and all the reſt of the crowd, and Chub, and the children of the land of the covenant, ſhall fall with them by the ſword.

6 Thus ſaith the Lord God: They alſo that uphold Egypt ſhall fall, and the pride of her empire ſhall be brought down: from the tower of Syene ſhall they fall in it by the ſword, ſaith the Lord the God of hoſts.

7 And they ſhall be deſolate in the midſt of the lands that are deſolate, and the cities thereof ſhall be in the midſt of the cities that are waſted.

8 And they ſhall know that I am the Lord: when I ſhall have ſet a fire in Egypt, and all the helpers thereof ſhall be deſtroyed.

9 In that day ſhall meſſengers go forth from my face in ſhips to deſtroy the confidence of Ethiopia, and there ſhall be dread among them in the day of Egypt: becauſe it ſhall certainly come.

10 Thus ſaith the Lord God: I will make the multitude of Egypt to ceaſe by the hand of Nabuchodonoſor the king of Babylon.

11 He and his people with him, the ſtrongeſt of nations, ſhall be brought to deſtroy the land: and they ſhall draw their ſwords upon Egypt: and ſhall fill the land with the ſlain.

12 And I will make the channels of the rivers dry, and will deliver the land into the hand of the wicked: and will lay waſte the land and all that is therein by the hands of ſtrangers, I the Lord have ſpoken it.

13 Thus ſaith the Lord God: I will alſo deſtroy the idols, and I will make an end of the idols of Memphis: and there ſhall be no more a prince of the land of Egypt: and I will cauſe a terror in the land of Egypt.

14 And I will deſtroy the land of Phathures, and will make a fire in Taphnis, and will execute judgments in (*a*) Alexandria.

15 And I will pour out my indignation upon Peluſium the ſtrength of Egypt, and will cut off the multitude of Alexandria.

16 And I will make a fire in Egypt: Peluſium ſhall be in pain like a woman in labour, and Alexandria ſhall be laid waſte, and in Memphis there ſhall be daily diſtreſſes.

17 The young men of Heliopolis, and of Bubaſtus ſhall fall by the ſword, and they themſelves ſhall go into captivity.

18 And in Taphnis the day ſhall be darkened, when I ſhall break there the ſcepters of Egypt, and the pride of her power ſhall ceaſe in her: a cloud ſhall cover her, and her daughters ſhall be led into captivity.

19 And I will execute judgments in Egypt: and they ſhall know that I *am* the Lord.

20 And it came to paſs in the eleventh year, in the firſt month, in the ſeventh day of the month, that the word of the Lord came to me, ſaying:

21 Son of man, I have broken the arm of Pharao king of Egypt: and behold it is not bound up, to be healed, to be tied up with clothes, and ſwathed with linen, that it might recover ſtrength and hold the ſword.

Chap. XXX. (*a*) Ver. 14. *Alexandria.* In the Hebrew, *No:* which was the ancient name of that city, which was afterwards rebuilt by Alexander the great, and from his name called Alexandria.

22 There-

22 Therefore, thus ſaith the Lord God: Behold, I *come* againſt Pharao king of Egypt, and I will break into pieces his ſtrong arm, which is already broken: and I will cauſe the ſword to fall out of his hand:

23 And I will diſperſe Egypt among the nations, and ſcatter them through the countries.

24 And I will ſtrengthen the arms of the king of Babylon, and will put my ſword in his hand: and I will break the arms of Pharao, and they ſhall groan bitterly being ſlain before his face.

25 And I will ſtrengthen the arms of the king of Babylon, and the arms of Pharao ſhall fall: and they ſhall know that I am the Lord, when I ſhall have given my ſword into the hand of the king of Babylon, and he ſhall have ſtretched it forth upon the land of Egypt.

26 And I will diſperſe Egypt among the nations, and will ſcatter them through the countries, and they ſhall know that I am the Lord.

CHAP. XXXI.

The Aſſyrian empire fell for their pride: the Egyptian ſhall fall in like manner.

AND it came to paſs in the eleventh year, the third month, the firſt day of the month, that the word of the Lord came to me, ſaying:

2 Son of man, ſpeak to Pharao king of Egypt, and to his people: To whom art thou like in thy greatneſs?

3 Behold, the Aſſyrian was like a cedar in Libanus, with fair branches, and full of leaves, of a high ſtature, and his top was elevated among the thick boughs.

4 The waters nouriſhed him, the deep ſet him up on high, the ſtreams thereof ran round about his roots, and it ſent forth its rivulets to all the trees of the country.

5 Therefore was his height exalted above all the trees of the country: and his branches were multiplied, and his boughs were elevated becauſe of many waters.

6 And when he had ſpread forth his ſhadow, all the fowls of the air made their neſts in his boughs, and all beaſts of the foreſts brought forth their young under his branches, and the aſſembly of many nations dwelt under his ſhadow.

7 And he was moſt beautiful for his greatneſs, and for the ſpreading of his branches: for his root was near great waters.

8 The cedars in the paradiſe

radiſe of God were not higher than he, the fir-trees did not equal his top, neither were the plane-trees to be compared with him for branches: no tree in the paradiſe of God was like him in his beauty.

9 For I made him beautiful, and thick ſet with many branches: and all the trees of pleaſure, that were in the paradiſe of God, envied him.

10 Therefore thus ſaith the Lord God: Becauſe he was exalted in height, and ſhot up his top green and thick, and his heart was lifted up in his height:

11 I have delivered him into the hands of (*a*) the mighty one of the nations, he ſhall deal with him: I have caſt him out according to his wickedneſs.

12 And ſtrangers, and the moſt cruel of the nations ſhall cut him down, and caſt him away upon the mountains, and his boughs ſhall fall in every valley, and his branches ſhall be broken on every rock of the country: and all the people of the earth ſhall depart from his ſhadow, and leave him.

13 All the fowls of the air dwelt upon his ruins, and all the beaſts of the field were among his branches.

14 For which cauſe none of the trees by the waters ſhall exalt themſelves for their height, nor ſhoot up their top among the thick branches and leaves, neither ſhall any of them that are watered ſtand up in their height: for they are all delivered unto death to the loweſt parts of the earth, in the midſt of the children of men, with them that go down into the pit.

15 Thus ſaith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep: and I withheld its rivers, and reſtrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

16 I ſhook the nations with the ſound of his fall, when I brought him down to hell with them that deſcend into the pit: and all the trees of pleaſure, the choice and beſt in Libanus, all that were moiſtened with waters were comforted in the loweſt parts of the earth.

17 For they alſo ſhall go down with him to hell to

Chap. XXXI. (*a*) Ver. 11. *The mighty one, &c.* viz. Nabuchodonoſor, who conquered both the Aſſyrians and Egyptians.

them

them that are ſlain by the ſword: and the arm of every one ſhall ſit down under his ſhadow in the midſt of the nations.

18 To whom art thou like, O thou that art famous and lofty among the trees of pleaſure? Behold, thou art brought down with the trees of pleaſure to the loweſt parts of the earth: thou ſhalt ſleep in the midſt of the uncircumciſed, with them that are ſlain by the ſword: this is Pharao, and all his multitude, ſaith the Lord God.

CHAP. XXXII.

The prophet's lamentation for the king of Egypt.

AND it came to paſs in the twelfth year, in the twelfth month, in the firſt day of the month, that the word of the Lord came to me, ſaying:

2 Son of man, take up a lamentation for Pharao the king of Egypt, and ſay to him: Thou art like the lion of the nations, and the dragon that is in the ſea: and thou didſt puſh with the horn in thy rivers, and didſt trouble the waters with thy feet, and didſt trample upon their ſtreams.

3 Therefore, thus ſaith the Lord God: I will ſpread out my net over thee with the multitude of many people, and I will draw thee up in my net.

4 And I will throw thee out on the land, I will caſt thee away into the open field: and I will cauſe all the fowls of the air to dwell upon thee, and I will fill the beaſts of all the earth with thee.

5 And I will lay thy fleſh upon the mountains, and will fill thy hills with thy corruption.

6 And I will water the earth with thy ſtinking blood upon the mountains, and the valleys ſhall be filled with thee.

7 And I will cover the heavens, when thou ſhalt be put out, and I will make the ſtars thereof dark: I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 I will make all the lights of heaven to mourn over thee: and I will cauſe darkneſs upon thy land, ſaith the Lord God, when thy wounded ſhall fall in the midſt of the land, ſaith the Lord God.

9 And I ſhall provoke to anger the heart of many people, when I ſhall have brought in thy deſtruction among the nations upon the lands, which thou knoweſt not.

10 And I will make many people to be amazed at

thee, and their kings ſhall be horribly afraid for thee, when my ſword ſhall begin to fly upon their faces: and they ſhall be aſtoniſhed on a ſudden, every one for his own life, in the day of thy ruin.

11 For thus ſaith the Lord God: The ſword of the king of Babylon ſhall come upon thee,

12 By the ſwords of the mighty I will overthrow thy multitude: all theſe nations are invincible: and they ſhall waſte the pride of Egypt, and the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof, that were beſide the great waters: and the foot of man ſhall trouble them no more, neither ſhall the hoof of beaſts trouble them.

14 Then will I make their waters clear, and cauſe their rivers to run like oil, ſaith the Lord God:

15 When I ſhall have made the land of Egypt deſolate: and the land ſhall be deſtitute of her fulneſs, when I ſhall have ſtruck all the inhabitants thereof: and they ſhall know that I am the Lord.

16 This is the lamentation, and they ſhall lament therewith: the daughters of the nations ſhall lament therewith: for Egypt, and for the multitude thereof they ſhall lament therewith, ſaith the Lord God.

17 And it came to paſs in the twelfth year, in the fifteenth day of the month, that the word of the Lord came to me, ſaying:

18 Son of man, ſing a mournful ſong for the multitude of Egypt: and caſt her down, *both* her, and the daughters of the mighty nations to the loweſt part of the earth, with them that go down into the pit.

19 Whom doſt thou excel in beauty? Go down, and ſleep with the uncircumciſed.

20 They ſhall fall in the midſt of them that are ſlain with the ſword: the ſword is given, they have drawn her down, and all her people.

21 The moſt mighty among the ſtrong ones ſhall ſpeak to him from the midſt of hell, they that went down with his helpers, and ſlept uncircumciſed, ſlain by the ſword.

22 Aſſur is there, and all his multitude: their graves are round about him, all of them ſlain, and that fell by the ſword.

23 Whoſe graves are ſet in the loweſt parts of the pit: and his multitude lay round about his grave: all

of

of them ſlain, and fallen by the ſword, they that heretofore ſpread terror in the land of the living.

24 There *is* Elam, and all his multitude round about his grave, all of them ſlain, and falling by the ſword: that went down uncircumciſed to the loweſt parts of the earth: that cauſed their terror in the land of the living, and they have borne their ſhame with them that go down into the pit.

25 In the midſt of the ſlain they have ſet him a bed among all his people: their graves are round about him: all theſe *are* uncircumciſed, and ſlain by the ſword: for they ſpread their terror in the land of the living, and have borne their ſhame with them that deſcend into the pit: they are laid in the midſt of the ſlain.

26 There is Moſoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumciſed, and ſlain, and falling by the ſword: though they ſpread their terror in the land of the living.

27 And they ſhall not ſleep with the brave, and with them that fell uncircumciſed, that went down to hell with their weapons, and laid their ſwords under their heads, and their iniquities were in their bones: becauſe they were the terror of the mighty in the land of the living.

28 So thou alſo ſhalt be broken in the midſt of the uncircumciſed, and ſhalt ſleep with them that are ſlain by the ſword.

29 There is Edom, and her kings, and all her princes, who with their army are joined with them that are ſlain by the ſword: and have ſlept with the uncircumciſed, and with them that go down into the pit.

30 There are all the princes of the north, and all the hunters: who were brought down with the ſlain, fearing, and confounded in their ſtrength: who ſlept uncircumciſed with them that are ſlain by the ſword, and have borne their ſhame with them that go down into the pit.

31 Pharao ſaw them, and he was comforted concerning all his multitude, which was ſlain by the ſword; Pharao, and all his army, ſaith the Lord God.

32 Becauſe I have ſpread my terror in the land of the living, and he hath ſlept in the midſt of the uncircumciſed with them that are ſlain by the ſword: Pharao and all his multitude, ſaith the Lord God.

CHAP. XXXIII.

The duty of the watchman appointed by God: the juſtice of God's ways: his judgments upon the Jews.

AND the word of the Lord came to me, ſaying:

2 Son of man, ſpeak to the children of thy people, and ſay to them: When I bring the ſword upon a land, if the people of the land take a man, one of their meaneſt, and make him a watchman over them:

3 And he ſee the ſword coming upon the land, and ſound the trumpet, and tell the people:

4 Then he that heareth the ſound of the trumpet, whoſoever he be, and doth not look to himſelf, if the ſword come, and cut him off: his blood ſhall be upon his own head.

5 He heard the ſound of the trumpet, and did not look to himſelf, his blood ſhall be upon him: but if he look to himſelf, he ſhall ſave his life.

6 And if the watchman ſee the ſword coming, and ſound not the trumpet: and the people look not to themſelves, and the ſword come, and cut off a ſoul from among them: he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

7 So thou, O ſon of man, I have made thee a watchman to the houſe of Iſrael: therefore thou ſhalt hear the word from my mouth, and ſhalt tell it them from me.

8 When I ſay to the wicked: O wicked man, thou ſhalt ſurely die: if thou doſt not ſpeak to warn the wicked man from his way: that wicked man ſhall die in his iniquity, but I will require his blood at thy hand.

9 But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way: he ſhall die in his iniquity: but thou haſt delivered thy ſoul.

10 Thou therefore, O ſon of man, ſay to the houſe of Iſrael: Thus you have ſpoken, ſaying: Our iniquities, and our ſins are upon us, and we pine away in them: how then can we live?

11 Say to them: *As* I live, ſaith the Lord God, I deſire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O houſe of Iſrael?

12 Thou therefore, O ſon of man, ſay to the children of thy people: The juſtice of the juſt ſhall not deliver him, in what day ſoever he ſhall ſin: and the wickedneſs of the wicked ſhall not hurt him, in what day ſoever he ſhall turn from his wickedneſs: and the juſt ſhall not be able to live in his juſtice, in what day ſoever he ſhall ſin.

13 Yea, if I ſhall ſay to the juſt that he ſhall ſurely live, and he, truſting in his juſtice, commit iniquity: all his

his juſtices ſhall be forgotten, and in his iniquity, which he hath committed, in the ſame ſhall he die.

14 And if I ſhall ſay to the wicked: Thou ſhalt ſurely die: and he do penance for his ſin, and do judgment and juſtice,

15 And if that wicked man reſtore the pledge, and render what he had robbed, *and* walk in the commandments of life, and do no unjuſt thing: he ſhall ſurely live, and ſhall not die.

16 None of his ſins, which he hath committed, ſhall be imputed to him: he hath done judgment and juſtice, he ſhall ſurely live.

17 And the children of thy people have ſaid: The way of the Lord is not equitable: whereas their own way is unjuſt.

18 For when the juſt ſhall depart from his juſtice, and commit iniquities, he ſhall die in them.

19 And when the wicked ſhall depart from his wickedneſs, and ſhall do judgments, and juſtice: he ſhall live in them.

20 And you ſay: The way of the Lord is not right. I will judge every one of you according to his ways, O houſe of Iſrael.

21 And it came to paſs in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from Jeruſalem, ſaying: The city is laid waſte.

22 And the hand of the Lord had been upon me in the evening, before he that was fled came: and he opened my mouth till he came to me in the morning, and my mouth being opened I was ſilent no more.

23 And the word of the Lord came to me, ſaying:

24 Son of man, they that dwell in theſe ruinous places, in the land of Iſrael, ſpeak, ſaying: Abraham was one, and he inherited the land: but we are many, the land is given us in poſſeſſion.

25 Therefore ſay to them: Thus ſaith the Lord God: You that eat with the blood, and lift up your eyes to your uncleanneſſes, and that ſhed blood: ſhall you poſſeſs the land by inheritance?

26 You ſtood on your ſwords, you have committed abominations, and every one hath defiled his neighbour's wife? and ſhall you poſſeſs the land by inheritance?

27 Say thou thus to them: Thus ſaith the Lord God: *As* I live, they that dwell in the ruinous places, ſhall fall by the ſword: and he that is in the field, ſhall be given to the beaſts to be devoured: and they that are in holds, and caves,

caves, ſhall die of the peſtilence.

28 And I will make the land a wilderneſs, and a deſart, and the proud ſtrength thereof ſhall fail, and the mountains of Iſrael ſhall be deſolate, becauſe there is none to paſs by them.

29 And they ſhall know that I am the Lord, when I ſhall have made their land waſte and deſolate, for all their abominations which they have committed.

30 And thou, ſon of man: the children of thy people, that talk of thee by the walls, and in the doors of the houſes, and ſpeak one to another, each man to his neighbour, ſaying: Come, and let us hear what is the word that cometh forth from the Lord.

31 And they come to thee, as if a people were coming in, and my people ſit before thee: and hear thy words, and do them not: for they turn them into a ſong of their mouth, and their heart goeth after their covetouſneſs.

32 And thou art to them as a muſical ſong which is ſung with a ſweet and agreeable voice: and they hear thy words, and do them not.

33 And when that which was foretold ſhall come to paſs, (for behold it is coming) then ſhall they know that a prophet hath been among them.

CHAP. XXXIV.

Evil paſtors are reproved: Chriſt the true paſtor ſhall come, and gather together his flock from all parts of the earth, and preſerve it for ever.

AND the word of the Lord came to me, ſaying:

2 Son of man, propheſy concerning the (*a*) ſhepherds of Iſrael: propheſy, and ſay to the ſhepherds: Thus ſaith the Lord God: Wo to the ſhepherds of Iſrael, that fed themſelves: ſhould not the flocks be fed by the ſhepherds?

3 You ate the milk, and you clothed yourſelves with the wool, and you killed that which was fat: but my flock you did not feed.

4 The weak you have not ſtrengthened, and that which was ſick you have not healed: that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you ſought that which was loſt: but you ruled over them with rigour, and with a high hand.

5 And my ſheep were ſcat-

Chap. XXXIV. (*a*) Ver. 2. *Shepherds.* That is, princes, magiſtrates, chief prieſts and ſcribes.

tered,

tered, becauſe there was no ſhepherd: and they became the prey of all the beaſts of the field, and were ſcattered.

6 My ſheep have wandered in every mountain, and in every high hill: and my flocks were ſcattered upon the face of the earth, and there was none that ſought them, there was none, I ſay, that ſought them.

7 Therefore, ye ſhepherds, hear the word of the Lord:

8 *As* I live, ſaith the Lord God, foraſmuch as my flocks have been made a ſpoil, and my ſheep are become a prey to all the beaſts of the field, becauſe there was no ſhepherd: for my ſhepherds did not ſeek after my flock, but the ſhepherds fed themſelves, and fed not my flocks:

9 Therefore, ye ſhepherds, hear the word of the Lord:

10 Thus ſaith the Lord God: Behold I myſelf come upon the ſhepherds, I will require my flock at their hand, and I will cauſe them to ceaſe from feeding the flock any more, neither ſhall the ſhepherds feed themſelves any more: and I will deliver my flock from their mouth, and it ſhall no more be meat for them.

11 For thus ſaith the Lord God: Behold I myſelf will ſeek my ſheep, and will viſit them.

12 As the ſhepherd viſiteth his flock, in the day when he ſhall be in the midſt of his ſheep that were ſcattered: ſo will I viſit my ſheep, and will deliver them out of all the places, where they have been ſcattered in the cloudy and dark day.

13 And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Iſrael, by the rivers, and in all the habitations of the land:

14 I will feed them in the moſt fruitful paſtures, and their paſtures ſhall be in the high mountains of Iſrael: there ſhall they reſt on the green graſs, and be fed in fat paſtures upon the mountains of Iſrael.

15 I will feed my ſheep: and I will cauſe them to lie down, ſaith the Lord God.

16 I will ſeek that which was loſt: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will ſtrengthen that which was weak, and that which was fat and ſtrong I will preſerve: and I will feed them in judgment.

17 And as for you, O my flocks, thus ſaith the Lord God: Behold I judge between cattle and cattle, of rams and of he-goats.

18 Was it not enough for you to feed upon good paſtures?

tures? but you must also tread down with your feet the residue of your pastures: and when you drank the clearest water, you troubled the rest with your feet.

19 And my sheep were fed with that which you had troden with your feet: and they drank what your feet had troubled.

20 Therefore thus saith the Lord God to you: Behold, I myself will judge between the fat cattle and the lean.

21 Because you thrusted with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad:

22 I will save my flock, and it shall be no more a spoil, and I will judge between cattle and cattle.

23 AND I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them, even my servant (*b*) David: he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God: and my servant David the prince in the midst of them: I the Lord have spoken *it*.

25 And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness, shall sleep secure in the forests.

26 And I will make them a blessing round about my hill: and I will send down the rain in its season, there shall be showers of blessing.

27 And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

28 And they shall be no more for a spoil to the nations, neither shall the beasts of the earth devour them: but they shall dwell securely without any terror.

29 And I will raise up for them (*c*) a bud of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

30 And they shall know

(*b*) Ver. 23. *David.* Christ, who is of the house of David.

(*c*) Ver. 29. *A bud of renown. Germen nominatum.* He speaks of Christ our Lord, the illustrious bud of the house of David, renowned over all the earth. See *Jeremiah* xxxiii. 15.

that

that I the Lord their God am with them, and *that* they *are* my people the houſe of Iſrael: ſaith the Lord God.

31 And you my flocks, the flocks of my paſture are men: and I am the Lord your God, ſaith the Lord God.

CHAP. XXXV.

The judgment of mount Seir, for their hatred of Iſrael.

AND the word of the Lord came to me, ſaying:

2 Son of man, ſet thy face againſt mount Seir, and propheſy concerning it, and ſay to it:

3 Thus ſaith the Lord God: Behold I come againſt thee, mount Seir, and I will ſtretch forth my hand upon thee, and I will make thee deſolate and waſte.

4 I will deſtroy thy cities, and thou ſhalt be deſolate: and thou ſhalt know that I am the Lord.

5 Becauſe thou haſt been an everlaſting enemy, and haſt ſhut up the children of Iſrael in the hands of the ſword in the time of their affliction, in the time of their laſt iniquity.

6 Therefore as I live, ſaith the Lord God, I will deliver thee up to blood, and blood ſhall purſue thee: and whereas thou haſt hated blood, blood ſhall purſue thee.

7 And I will make mount Seir waſte and deſolate: and I will take away from it him that goeth and him that returneth.

8 And I will fill his mountains with his men that are ſlain: in thy hills, and in thy valleys, and in thy torrents they ſhall fall that are ſlain with the ſword:

9 I will make thee everlaſting deſolations, and thy cities ſhall not be inhabited: and thou ſhalt know that I am the Lord God.

10 Becauſe thou haſt ſaid: The two nations, and the two lands ſhall be mine, and I will poſſeſs them by inheritance: whereas the Lord was there.

11 Therefore as I live, ſaith the Lord God, I will do according to thy wrath, and according to thy envy, which thou haſt exerciſed in hatred to them: and I will be made known by them, when I ſhall have judged thee.

12 And thou ſhalt know that I the Lord have heard all thy reproaches, that thou haſt ſpoken againſt the mountains of Iſrael, ſaying: They are deſolate, they are given to us to conſume.

13 And you roſe up againſt me with your mouth, and have derogated from me by your words: I have heard them.

14 Thus ſaith the Lord God: When the whole earth

ſhall rejoice, I will make thee a wilderneſs.

15 As thou haſt rejoiced over the inheritance of the houſe of Iſrael, becauſe it was laid waſte, ſo will I do to thee: thou ſhalt be laid waſte, O mount Seir, and all Idumea: and they ſhall know that I am the Lord.

CHAP. XXXVI.

The reſtoration of Iſrael, not for their merits, but by God's ſpecial grace. Chriſt's baptiſm.

AND thou ſon of man, propheſy to the mountains of Iſrael, and ſay: Ye mountains of Iſrael, hear the word of the Lord:

2 Thus ſaith the Lord God: Becauſe the enemy hath ſaid of you: Aha, the everlaſting heights are given to us for an inheritance:

3 Therefore propheſy, and ſay: Thus ſaith the Lord God: Becauſe you have been deſolate, and troden under foot on every ſide, and made an inheritance to the reſt of the nations, and are become the ſubject of the talk, and the reproach of the people:

4 Therefore ye mountains of Iſrael, hear the word of the Lord God: Thus ſaith the Lord God to the mountains, and to the hills, to the brooks, and to the valleys, and to the deſolate places, and ruinous walls, and to the cities that are forſaken, that are ſpoiled, and derided by the reſt of the nations round about.

5 Therefore thus ſaith the Lord God: In the fire of my zeal I have ſpoken of the reſt of the nations, and of all Edom, who have taken my land to themſelves for an inheritance with joy, and with all their heart, and with *all* their mind: and have caſt it out to lay it waſte.

6 Propheſy therefore concerning the land of Iſrael, and ſay to the mountains, and to the hills, to the ridges, and to the valleys: Thus ſaith the Lord God: Behold I have ſpoken in my zeal, and in my indignation, becauſe you have borne the ſhame of the Gentiles.

7 Therefore thus ſaith the Lord God: I have lifted up my hand, that the Gentiles who are round about you, ſhall themſelves bear their ſhame.

8 But as for you, O mountains of Iſrael, ſhoot ye forth your branches, and yield your fruit to my people of Iſrael: for they are at hand to come.

9 For lo I am for you, and I will turn to you, and you ſhall be plowed, and ſown.

10 And I will multiply men upon you, and all the houſe of Iſrael: and the cities ſhall be inhabited, and the ruinous places ſhall be repaired.

11 And I will make you abound

abound with men and with beaſts: and they ſhall be multiplied, and increaſe: and I will ſettle you as from the beginning, and will give you greater gifts, than you had from the beginning: and you ſhall know that I am the Lord.

12 And I will bring men upon you, *even* my people Iſrael, and they ſhall poſſeſs thee for their inheritance: and thou ſhalt be their inheritance, and ſhalt no more henceforth be without them.

13 Thus ſaith the Lord God: Becauſe they ſay of you: Thou art *a land* that devoureſt men, and that ſtifleſt thy nation.

14 Therefore thou ſhalt devour men no more, nor deſtroy thy nation any more, ſaith the Lord God:

15 Neither will I cauſe men to hear in thee the ſhame of the nations any more, nor ſhalt thou bear the reproach of the people, (*a*) nor loſe thy nation any more, ſaith the Lord God.

16 And the word of the Lord came to me, ſaying:

17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the uncleanneſs of a menſtruous woman.

18 And I poured out my indignation upon them for the blood which they had ſhed upon the land, and with their idols they defiled it.

19 And I ſcattered them among the nations, and they are diſperſed through the countries: I have judged them according to their ways, and their devices.

20 And when they entered among the nations, whither they went, they profaned my holy name, when it was ſaid of them: This is the people of the Lord, and they are come forth out of his land.

21 And I have regarded my own holy name, which the houſe of Iſrael had profaned among the nations, to which they went in.

22 Therefore thou ſhalt ſay to the houſe of Iſrael: Thus ſaith the Lord God: It is not for your ſake that I will do *this*, O houſe of Iſrael, but for my holy name's ſake, which you have profaned among the nations whither you went.

23 And I will ſanctify my great name, which was pro-

Chap. XXXVI. (*a*) Ver. 15. *Nor loſe thy nation any more.* This whole promiſe principally relates to the church of Chriſt, and God's perpetual protection of her: for as to the carnal Jews, they have been removed out of their land theſe ſixteen hundred years.

faned among the Gentiles, which you have profaned in the midſt of them: that the Gentiles may know that I am the Lord, ſaith the Lord of hoſts, when I ſhall be ſanctified in you before their eyes.

24 For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land.

25 And I will pour upon you clean water, and you ſhall be cleanſed from all your filthineſs, and I will cleanſe you from all your idols.

26 And I will give you a new heart, and put a new ſpirit within you: and I will take away the ſtony heart out of your fleſh, and will give you a heart of fleſh.

27 And I will put my ſpirit in the midſt of you: and I will cauſe you to walk in my commandments, and to keep my judgments, and do them.

28 And you ſhall dwell in the land which I gave to your fathers, and you ſhall be my people, and I will be your God.

29 And I will ſave you from all your uncleanneſſes: and I will call for corn, and will multiply it, and will lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increaſe of the field, that you bear no more the reproach of famine among the nations.

31 And you ſhall remember your wicked ways, and your doings that were not good: and your iniquities, and your wicked deeds ſhall diſpleaſe you.

32 It is not for your ſakes that I will do this, ſaith the Lord God, be it known to you: be confounded, and aſhamed at your own ways, O houſe of Iſrael.

33 Thus ſaith the Lord God: In the day that I ſhall cleanſe you from all your iniquities, and ſhall cauſe the cities to be inhabited, and ſhall repair the ruinous places,

34 And the deſolate land ſhall be tilled, which before was waſte in the ſight of all that paſſed by,

35 They ſhall ſay: This land *that was* untilled is *now* become as a garden of pleaſure: and the cities that were abandoned, and deſolate, and deſtroyed, are peopled and fenced.

36 And the nations, that ſhall be left round about you, ſhall know that I the Lord have built up what was deſtroyed, and planted what was deſolate, that I the Lord have ſpoken *it*, and done it.

37 Thus ſaith the Lord God: Moreover in this ſhall the houſe of Iſrael find me, that I will do *it* for them: I will

will multiply them as a flock of men,

38 As a holy flock, as the flock of Jeruſalem in her ſolemn feaſts: ſo ſhall the waſte cities be full of flocks of men: and they ſhall know that I am the Lord.

CHAP. XXXVII.

A viſion of the reſurrection of dry bones, foreſhewing the deliverance of the people from their captivity. Juda and Iſrael ſhall be all one kingdom under Chriſt. God's everlaſting covenant with the church.

THE hand of the Lord was upon me, and brought me forth in the ſpirit of the Lord: and ſet me down in the midſt of a plain that was full of bones.

2 And he led me about through them on every ſide: now they were very many upon the face of the plain, and they were exceeding dry.

3 And he ſaid to me: Son of man, doſt thou think theſe bones ſhall live? And I anſwered: O Lord God, thou knoweſt.

4 And he ſaid to me: Propheſy concerning theſe bones: and ſay to them: Ye dry bones, hear the word of the Lord.

5 Thus ſaith the Lord God to theſe bones: Behold, I will ſend (*a*) ſpirit into you, and you ſhall live.

6 And I will lay ſinews upon you, and will cauſe fleſh to grow over you, and will cover you with ſkin: and I will give you ſpirit, and you ſhall live, and you ſhall know that I am the Lord.

7 And I propheſied as he had commanded me: and as I propheſied there was a noiſe, and behold a commotion: and the bones came together, each one to its joint.

8 And I ſaw, and behold the ſinews, and the fleſh came up upon them: and the ſkin was ſtretched out over them, but there was no ſpirit in them.

9 And he ſaid to me: Propheſy to the ſpirit, propheſy, O ſon of man, and ſay to the ſpirit: Thus ſaith the Lord God: Come ſpirit from the four winds, and blow upon theſe ſlain, and let them live again.

10 And I propheſied as he had commanded me: and the ſpirit came into them, and they lived: and they

Chap. XXXVII. (*a*) Ver. 5. *Spirit.* That is, ſoul, life, breath.

ſtood up upon their feet, an exceeding great army.

11 And he ſaid to me: Son of man: All theſe bones are the houſe of Iſrael: They ſay: Our bones are dried up, and our hope is loſt, and we are cut off.

12 Therefore propheſy, and ſay to them: Thus ſaith the Lord God: Behold, I will open your graves, and will bring you out of your ſepulchres, O my people: and will bring you into the land of Iſrael.

13 And you ſhall know that I am the Lord, when I ſhall have opened your ſepulchres, and ſhall have brought you out of your graves, O my people:

14 And ſhall have put my ſpirit in you, and you ſhall live, and I ſhall make you reſt upon your own land: and you ſhall know that I the Lord have ſpoken, and done it, ſaith the Lord God:

15 And the word of the Lord came to me, ſaying:

16 And thou ſon of man, take thee a ſtick: and write upon it: Of Juda, and of the children of Iſrael his aſſociates: and take another ſtick, and write upon it: For Joſeph the ſtick of Ephraim, and for all the houſe of Iſrael, and of his aſſociates.

17 And join them one to the other into one ſtick, and they ſhall become one in thy hand.

18 And when the children of thy people ſhall ſpeak to thee, ſaying: Wilt thou not tell us what thou meaneſt by this?

19 Say to them: Thus ſaith the Lord God: Behold, I will take the ſtick of Joſeph, which is in the hand of Ephraim, and the tribes of Iſrael that are aſſociated with him: and I will put them together with the ſtick of Juda, and will make them one ſtick: and they ſhall be one in his hand.

20 And the ſticks whereon thou haſt written, ſhall be in thy hand, before their eyes.

21 And thou ſhalt ſay to them: Thus ſaith the Lord God: Behold, I will take the children of Iſrael from the midſt of the nations whither they are gone: and I will gather them on every ſide, and will bring them to their own land.

22 And I will make them one nation in the land on the mountains of Iſrael, and one king ſhall be king over them all: and they ſhall no more be two nations, neither ſhall they be divided any more into two kingdoms.

23 Nor ſhall they be defiled

filed any more with their idols, nor with their abominations, nor with all their iniquities: and I will save them out of all the places in which they have sinned, and I will cleanse them: and they shall be my people, and I will be their God.

24 And my servant David shall be king over them, and they shall have one shepherd, they shall walk in my judgments, and shall keep my commandments, and shall do them.

25 And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell in it, they and their children, and their childrens children, for ever: and David my servant shall be their prince for ever.

26 And I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever.

27 And my tabernacle shall be with them: and I will be their God, and they shall be my people.

28 And the nations shall know that I am the Lord, the sanctifier of Israel, when my sanctuary shall be in the midst of them for ever.

CHAP. XXXVIII.

Gog shall persecute the church in the latter days. He shall be overthrown.

AND the word of the Lord came to me, saying:

2 Son of man, set thy face against (*a*) Gog, the land of (*b*) Magog, the chief prince of Mosoch and Thubal: and prophesy of him,

3 And say to him: Thus saith the Lord God: Behold, I *come* against thee, O Gog, the chief prince of Mosoch and Thubal.

4 And I will turn thee about, and I will put a bit in thy jaws: and I will bring thee forth, and all thy army, horses and horsemen all clothed with coats

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Chap. XXXVIII. (*a*) Ver. 2. *Gog.* This name, which signifies *hidden* or *covered*, is taken in this place, either for the persecutors of the church of God in general, or some arch-persecutor in particular; such as Antichrist shall be in the latter days. See *Apocalypse* xx. 8. And what is said of the punishment of Gog, is verified by the unhappy ends of persecutors.

(*b*) Ibidem. *Magog.* Scythia or Tartary, from whence the Turks, and other enemies of the church of Christ, originally sprung.

of

of mail, a great multitude, armed with ſpears and ſhields and ſwords.

5 The Perſians, Ethiopians, and Lybians with them, all with ſhields and helmets.

6 Gomer, and all his bands, the houſe of Thogorma, *from* the northern parts, and all his ſtrength, and many people with thee.

7 Prepare and make thyſelf ready, and all thy multitude that is aſſembled about thee: and be thou commander over them.

8 After many days thou ſhalt be viſited: at the end of years thou ſhalt come to the land that is returned from the ſword, and is gathered out of many nations, to the mountains of Iſrael which have been continually waſte: but it hath been brought forth out of the nations, and they ſhall all of them dwell ſecurely in it.

9 And thou ſhalt go up and come like a ſtorm, and like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus ſaith the Lord God: In that day projects ſhall enter into thy heart, and thou ſhalt conceive a miſchievous deſign.

11 And thou ſhalt ſay: I will go up to the land which is without a wall, I will come to them that are at reſt, and dwell ſecurely: all theſe dwell without a wall, they have no bars nor gates:

12 To take ſpoils, and lay hold on the prey, to lay thy hand upon them that had been waſted, and afterwards reſtored, and upon the people that is gathered together out of the nations, which hath begun to poſſeſs and to dwell in the midſt of the earth.

13 Saba, and Dedan, and the merchants of Tharſis, and all the lions thereof ſhall ſay to thee: Art thou come to take ſpoils? behold, thou haſt gathered thy multitude to take a prey, to take ſilver, and gold, and to carry away goods and ſubſtance, and to take rich ſpoils.

14 Therefore, thou ſon of man, propheſy and ſay to Gog: Thus ſaith the Lord God: Shalt thou not know, in that day, when my people of Iſrael ſhall dwell ſecurely?

15 And thou ſhalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horſes, a great company, and a mighty army.

16 And thou ſhalt come upon my people of Iſrael like a cloud, to cover the earth. Thou ſhalt be in the latter

latter days, and I will bring thee upon my land: that the nations may know me, when I ſhall be ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lord God: Thou then art he, of whom I have ſpoken in the days of old, by my ſervants the prophets of Iſrael, who propheſied in the days of thoſe times that I would bring thee upon them.

18 And it ſhall come to paſs in that day, in the day of the coming of Gog upon the land of Iſrael, ſaith the Lord God, that my indignation ſhall come up in my wrath.

19 And I have ſpoken in my zeal, and in the fire of my anger, that in that day there ſhall be a great commotion upon the land of Iſrael:

20 So that the fiſhes of the ſea, and the birds of the air, and the beaſts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, ſhall be moved at my preſence: and the mountains ſhall be thrown down, and the hedges ſhall fall, and every wall ſhall fall to the ground.

21 And I will call in the ſword againſt him in all my mountains, ſaith the Lord God: every man's ſword ſhall be pointed againſt his brother.

22 And I will judge him with peſtilence, and with blood, and with violent rain, and vaſt hail-ſtones: I will rain fire and brimſtone upon him, and upon his army, and upon the many nations that are with him.

23 And I will be magnified, and I will be ſanctified: and I will be known in the eyes of many nations: and they ſhall know that I am the Lord.

CHAP. XXXIX.

God's judgments upon Gog. God's people were puniſhed for their ſins: but ſhall be favoured with everlaſting kindneſs.

AND thou ſon of man, propheſy againſt Gog, and ſay: Thus ſaith the Lord God: Behold, I *come* againſt thee, O Gog, the chief prince of Moſoch and Thubal.

2 And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts: and will bring thee upon the mountains of Iſrael.

3 And I will break thy bow in thy left hand, and I will cauſe thy arrows to fall out of thy right hand.

4 Thou ſhalt fall upon the mountains of Iſrael, thou

thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

5 Thou shalt fall upon the face of the field: for I have spoken *it*, saith the Lord God.

6 And I will send a fire on Magog, and on them that dwell confidently in the isles: and they shall know that I am the Lord.

7 And I will make my holy name known in the midst of my people Israel, and my holy name shall be profaned no more: and the Gentiles shall know that I am the Lord, the holy One of Israel.

8 Behold it cometh, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows and the arrows, and the handstaves, and the pikes: and they shall burn them with fire seven years.

10 And they shall not bring wood out of the countries, nor cut down out of the forests: for they shall burn the weapons with fire, and shall make a prey of them to whom they had been a prey, and they shall rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, that I will give Gog a noted place for a sepulchre in Israel: the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by: and there shall they bury Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

12 And the house of Israel shall bury them for seven months to cleanse the land.

13 And all the people of the land shall bury him, and it shall be unto them a noted day, wherein I was glorified, saith the Lord God.

14 And they shall appoint men to go continually about the land, to bury and to seek out them that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek.

15 And they shall go about passing through the land: and when they shall see the bone of a man, they shall set up a sign by it, till the buriers bury it in the valley of the multitude of Gog.

16 And the name of the city

city *ſhall be* Amona, and they ſhall cleanſe the land.

17 And thou, O ſon of man, ſaith the Lord God, ſay to every fowl, and to all the birds, and to all the beaſts of the field: Aſſemble yourſelves, make haſte, come together from every ſide to my victim, which I ſlay for you, a great victim upon the mountains of Iſrael: to eat fleſh, and drink blood.

18 You ſhall eat the fleſh of the mighty, and you ſhall drink the blood of the princes of the earth: of rams, and of lambs, and of he-goats, and bullocks, and of all that are well fed and fat.

19 And you ſhall eat the fat till you be full, and ſhall drink blood till you be drunk of the victim which I ſhall ſlay for you.

20 And you ſhall be filled at my table with horſes, and mighty horſemen, and all the men of war, ſaith the Lord God.

21 And I will ſet my glory among the nations: and all nations ſhall ſee my judgment that I have executed, and my hand that I have laid upon them.

22 And the houſe of Iſrael ſhall know that I am the Lord their God from that day and forward.

23 And the nations ſhall know that the houſe of Iſrael were made captives for their iniquity, becauſe they forſook me, and I hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the ſword.

24 I have dealt with them according to their uncleanneſs and wickedneſs, and hid my face from them.

25 Therefore, thus ſaith the Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the houſe of Iſrael: and I will be jealous for my holy name.

26 And they ſhall bear their confuſion, and all the tranſgreſſions wherewith they have tranſgreſſed againſt me, when they ſhall dwell in their land ſecurely fearing no man:

27 And I ſhall have brought them back from among the nations, and ſhall have gathered them together out of the lands of their enemies, and ſhall be ſanctified in them, in the ſight of many nations.

28 And they ſhall know that I am the Lord their God, becauſe I cauſed them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

29 And I will hide my face no more from them,

for

for I have poured out my ſpirit upon all the houſe of Iſrael, ſaith the Lord God.

CHAP. XL.

The prophet ſees in a viſion the rebuilding of the temple: the dimenſions of ſeveral parts thereof.

IN the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year after the city was deſtroyed: in the ſelf-ſame day the hand of the Lord was upon me, and he brought me thither.

2 In the viſions of God he brought me into the land of Iſrael, and ſet me upon a very high mountain: upon which there was as the building of a city, bending towards the ſouth.

3 And he brought me in thither: and behold a man, whoſe appearance was like the appearance of braſs, with a line of flax in his hand, and a meaſuring reed in his hand: and he ſtood in the gate.

4 And this man ſaid to me: Son of man, ſee with thy eyes, and hear with thy ears, and ſet thy heart upon all that I ſhall ſhew thee: for thou art brought hither that they may be ſhewed to thee: declare all that thou ſeeſt, to the houſe of Iſrael.

5 And behold *there was* a wall on the out-ſide of the houſe round about, and in the man's hand a meaſuring reed of ſix cubits and a hand-breadth: and he meaſured the breadth of the building one reed, and the height one reed.

6 And he came to the gate that looked toward the eaſt, and he went up the ſteps thereof: and he meaſured the breadth of the threſhold of the gate one reed, that is, one threſhold was one reed broad:

7 And *every* little chamber *was* one reed long, and one reed broad: and between the little chambers *were* five cubits:

8 And the threſhold of the gate by the porch of the gate within, was one reed.

9 And he meaſured the porch of the gate eight cubits, and the front thereof two cubits: and the porch of the gate was inward.

10 And the little chambers of the gate that looked eaſtward *were* three on this ſide, and three on that ſide: all three were of one meaſure, and the fronts of one meaſure, on both parts.

11 And he meaſured the breadth of the threſhold of the gate ten cubits: and the length of the gate thirteen cubits:

12 And the border before the little chambers one cubit:

cubit: and one cubit was the border on both ſides: and the little chambers were ſix cubits on this ſide and that ſide.

13 And he meaſured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door againſt door.

14 He made alſo fronts of ſixty cubits: and to the front the court of the gate on every ſide round about.

15 And before the face of the gate, which reached even to the face of the porch of the inner gate, fifty cubits.

16 And ſlanting windows in the little chambers, and in their fronts, which were within the gate on every ſide round about: and in like manner there were alſo in the porches windows round about within, and before the fronts the repreſentation of palm-trees.

17 And he brought me into the outward court, and behold (*a*) *there were* chambers, and a pavement of ſtone in the court round about: thirty chambers encompaſſed the pavement.

18 And the pavement in the front of the gates according to the length of the gates was lower.

19 And he meaſured the breadth from the face of the lower gate to the front of the inner court without, a hundred cubits to the eaſt, and to the north.

20 He meaſured alſo both the length and the breadth of the gate of the outward court, which looked northward.

21 And the little chambers thereof three on this ſide, and three on that ſide: and the front thereof, and the porch thereof according to the meaſure of the former gate, fifty cubits long, and five and twenty cubits broad.

22 And the windows thereof, and the porch, and the gravings according to the meaſure of the gate that looked to the eaſt, and they went up to it by ſeven ſteps, and a porch was before it.

23 And the gate of the inner court was over-againſt the gate of the north, and that of the eaſt: and he meaſured from gate to gate a hundred cubits.

24 And he brought me out to the way of the ſouth, and behold the gate that looked to the ſouth: and he meaſured the front thereof,

Chap. XL. (*a*) Ver. 17. There were *chambers*. *Gazophylacia*, ſo called, becauſe the prieſts and Levites kept in them the ſtores and veſſels that belonged to the temple.

and the porch thereof according to the former meaſures.

25 And the windows thereof, and the porches round about, as the other windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were ſeven ſteps to go up to it: and a porch before the doors thereof: and there were graven palm-trees, one on this ſide, and another on that ſide in the front thereof.

27 And *there was* a gate of the inner court towards the ſouth: and he meaſured from gate to gate towards the ſouth, a hundred cubits.

28 And he brought me into the inner court at the ſouth gate: and he meaſured the gate according to the former meaſures.

29 The little chamber thereof, and the front thereof, and the porch thereof with the ſame meaſures: and the windows thereof, and the porch thereof round about *it was* fifty cubits in length, and five and twenty cubits in breadth.

30 And the porch round about *was* five and twenty cubits long, and five cubits broad.

31 And the porch thereof to the outward court, and the palm-trees thereof in the front: and there were eight ſteps to go up to it.

32 And he brought me in into the inner court by the way of the eaſt: and he meaſured the gate according to the former meaſures.

33 The little chamber thereof, and the front thereof, and the porch thereof as before: and the windows thereof, and the porches thereof round about, *it was* fifty cubits long, and five and twenty cubits broad.

34 And the porch thereof, that is, of the outward court: and the graven palm-trees in the front thereof on this ſide and on that ſide: and the going up thereof was by eight ſteps.

35 And he brought me into the gate that looked to the north: and he meaſured according to the former meaſures.

36 The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof round about, *it was* fifty cubits long, and five and twenty cubits broad.

37 And the porch thereof looked to the outward court: and the graving of palm-trees in the front thereof *was* on this ſide and on that ſide: and the going up to it was by eight ſteps.

38 And at every chamber was a door in the fore-fronts of the gates: there they waſhed the holocauſt.

39 And

39 And in the porch of the gate were two tables on this ſide, and two tables on that ſide: that the holocauſt, and the ſin offering, and the treſpaſs-offering might be ſlain thereon.

40 And on the outward ſide, which goeth up to the entry of the gate that looketh toward the north, *were* two tables: and at the other ſide before the porch of the gate *were* two tables.

41 Four tables *were* on this ſide, and four tables on that ſide: at the ſides of the gate were eight tables, upon which they ſlew *the victims*.

42 And the four tables for the holocauſts were made of ſquare ſtones: one cubit and a half long, and one cubit and a half broad, and one cubit high: to lay the veſſels upon: in which the holocauſt, and the victim is ſlain.

43 And the borders of them *were* of one hand breadth, turned inwards round about: and upon the tables *was* the fleſh of the offering.

44 And without the inner gate *were* the chambers of the ſinging men in the inner court, which was on the ſide of the gate that looketh to the north: and their proſpect was towards the ſouth, one at the ſide of the eaſt gate, which looked toward the north.

45 And he ſaid to me: This chamber, which looketh toward the ſouth, ſhall be for the prieſts that watch in the wards of the temple.

46 But the chamber that looketh towards the north ſhall be for the prieſts that watch over the miniſtry of the altar. Theſe are the ſons of Sadoc, who among the ſons of Levi, come near to the Lord, to miniſter to him.

47 And he meaſured the court a hundred cubits long, and a hundred cubits broad four ſquare: and the altar *that was* before the face of the temple.

48 And he brought me into the porch of the temple: and he meaſured the porch five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate three cubits on this ſide, and three cubits on that ſide.

49 And the length of the porch *was* twenty cubits: and the breadth eleven cubits, and there were eight ſteps to go up to it. And there were pillars in the fronts: one on this ſide, and another on that ſide.

CHAP. XLI.

A deſcription of the temple, and of all the parts of it.

AND he brought me into (*a*) the temple, and

Chap. XLI. (*a*) Ver. 1. *The temple.* This plan of a

and he meaſured the fronts ſix cubits broad on this ſide, and ſix cubits on that ſide, the breadth of the tabernacle.

2 And the breadth of the gate was ten cubits: and the ſides of the gate five cubits on this ſide, and five cubits on that ſide: and he meaſured the length thereof forty cubits, and the breadth twenty cubits.

3 Then going inward he meaſured the front of the gate two cubits: and the gate ſix cubits: and the breadth of the gate ſeven cubits.

4 And he meaſured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple: and he ſaid to me: This is the holy of holies.

5 And he meaſured the wall of the houſe ſix cubits: and the breadth of *every* ſide-*chamber* four cubits round about the houſe on every ſide.

6 And the ſide-chambers (*b*) one by another, were twice thirty three: and they bore outwards, that they might enter in through the wall of the houſe in the ſides round about, to hold in, and not to touch the wall of the temple.

7 And there was a broad paſſage round about, going up by winding ſtairs, and it led into the upper loft of the temple all round: therefore was the temple broader in the higher parts: and ſo from the lower parts they went to the higher by the midſt.

8 And I ſaw in the houſe the height round about, the foundations of the ſide-chambers which were the meaſure of a reed the ſpace of ſix cubits:

9 And the thickneſs of the wall for the ſide-chamber without, which was five cubits: (*c*) and the inner houſe was within the ſide-chambers of the houſe.

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temple, which was here ſhewed to the prophet in a viſion, partly had relation to the material temple, which was to be rebuilt; and partly, in a myſtical ſenſe, to the ſpiritual temple of God, the church of Chriſt.

(*b*) Ver. 6. *One by another*, or, *one over another*: literally, *ſide to ſide*, or *ſide upon ſide*.

(*c*) Ver. 9. *And the inner houſe was within the ſide-chambers of the houſe.* Becauſe theſe ſide-chambers were in the very walls of the temple all round. Or, it may alſo be rendered (more agreeably to the Hebrew) ſo as to ſignify that the thickneſs of the wall for the ſide-chambers within, was the ſame as that of the wall without; that is, equally five cubits.

10 And

10 And between the chambers was the breadth of twenty cubits round about the houſe on every ſide.

11 And the door of the ſide-chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the ſouth: and the breadth of the place for prayer, *was* five cubits round about.

12 And the building, that was ſeparate, and turned to the way that looked toward the ſea, was ſeventy cubits broad: and the wall of the building, five cubits thick round about: and ninety cubits long.

13 And he meaſured the length of the houſe, a hundred cubits: and the ſeparate building, and the walls thereof, a hundred cubits in length.

14 And the breadth before the face of the houſe, and of the ſeparate place toward the eaſt, a hundred cubits.

15 And he meaſured the length of the building over-againſt it, which was ſeparated at the back *of it: and* the galleries on both ſides a hundred cubits: and the inner temple, and the porches of the court.

16 The threſholds, and the oblique windows, and the galleries round about on three ſides, over-againſt the threſhold of every one, and floored with wood all round about: and the ground *was* up to the windows, and the windows were ſhut over the doors.

17 And even to the inner houſe, and without all the wall round about within and without, by meaſure.

18 And there were cherubims and palm-trees wrought, ſo that a palm-tree was between a cherub and a cherub, and *every* cherub had two faces.

19 The face of a man was toward the palm-tree on one ſide, and the face of a lion was toward the palm-tree on the other ſide: ſet forth through all the houſe round about.

20 From the ground even to the upper parts of the gate, were cherubims and palm-trees wrought in the wall of the temple.

21 (*d*) The threſhold was four-ſquare, and the face of the ſanctuary, ſight to ſight.

22 The altar of wood was three cubits high: and the length thereof, was two cubits: and the corners thereof, and the length thereof, and

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(*d*) Ver. 21. *The threſhold.* That is, the gate of the temple *was four ſquare*; and ſo placed as to anſwer the gate of the ſanctuary within.

the walls thereof were of wood. And he ſaid to me: This is the table before the Lord.

23 And there were two doors in the temple, and in the ſanctuary.

24 And in the two doors on both ſides were two little doors, which were folded within each other: for there were two wickets on both ſides of the doors.

25 And there were cherubims alſo wrought in the doors of the temple, and the figures of palm-trees, like as were made on the walls: for which cauſe alſo the planks were thicker in the front of the porch without.

26 Upon which were the oblique windows, and the repreſentation of palm-trees on this ſide and on that ſide in the ſides of the porch: according to the ſides of the houſe, and the breadth of the walls.

CHAP. XLII.

A deſcription of the courts, chambers, and other places belonging to the temple.

AND he brought me forth into the outward court by the way that leadeth to the north, and he brought me into the chamber that was over againſt the ſeparate building, and over-againſt the houſe toward the north.

2 In the face of the north door was the length of a hundred cubits: and the breadth of fifty cubits,

3 Over-againſt the twenty cubits of the inner court, and over-againſt the pavement of the outward court that was paved with ſtone, where there was a gallery joined to a triple gallery.

4 And before the chambers *was* a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north:

5 Where were the ſtore-chambers lower above: becauſe they bore up the galleries, which appeared above out of them from the lower parts, and from the midſt of the building.

6 For they were of three ſtories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

7 And the outward wall that went about by the chambers, which were towards the outward court on the fore-part of the chambers, was fifty cubits long.

8 For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.

9 And there was, under theſe chambers, an entrance from the eaſt, for them that went

went into them out of the outward court.

10 In the breadth of the outward wall of the court, that was toward the east, over-against the separate building, and there were chambers before the building.

11 And the way before them *was* like the chambers which were toward the north: they were as long as they, and as broad as they: and all the going into them, and their fashions, and their doors were alike.

12 According to the doors of the chambers that were toward the south: there was a door in the head of the way, which way was before the porch, separated towards the east as one entereth in.

13 And he said to me: The chambers of the north, and the chambers of the south, which are before the separate building: they are holy chambers, in which the priests shall eat, that approach to the Lord into the holy of holies, there shall they lay the most holy things, and the offering for sin, and for trespass: for it is a holy place.

14 And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments, wherein they minister, for they are holy: and they shall put on other garments, and so they shall go forth to the people.

15 Now when he had made an end of measuring the inner house, he brought me out by the way of the gate, that looked toward the east: and he measured it on every side round about.

16 And he measured toward the east with the measuring reed, five hundred reeds with the measuring reed round about.

17 And he measured toward the north five hundred reeds with the measuring reed round about.

18 And towards the south he measured five hundred reeds, with the measuring reed round about.

19 And toward the west he measured five hundred reeds, with the measuring reed.

20 By the four winds he measured the wall thereof on every side round about, five hundred cubits long and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

CHAP. XLIII.

The glory of God returns to the new temple. The Israelites shall no more profane God's name by idolatry: the prophet is commanded to shew them the dimensions, and form of the temple,

temple, and of the altar, with the ſacrifices to be offered thereon.

AND he brought me to the gate that looked towards the eaſt.

2 And behold the glory of the God of Iſrael came in by the way of the eaſt: and his voice was like the noiſe of many waters, and the earth ſhone with his majeſty.

3 And I ſaw the viſion according to the appearance which I had ſeen, when he came to deſtroy the city: and the appearance was according to the viſion, which I had ſeen by the river Chobar: and I fell upon my face.

4 And the majeſty of the Lord went into the temple by the way of the gate that looked to the eaſt.

5 And the ſpirit lifted me up, and brought me into the inner court: and behold the houſe was filled with the glory of the Lord.

6 And I heard one ſpeaking to me out of the houſe, and the man that ſtood by me,

7 Said to me: Son of man, the place of my throne, and the place of the ſoles of my feet, where I dwell in the midſt of the children of Iſrael for ever: and the houſe of Iſrael ſhall no more profane my holy name, they and their kings by their fornications, and by the carcaſes of their kings, and by the high places,

8 They who have ſet their threſhold by my threſhold, and their poſts by my poſts: and there was *but* a wall between me and them: and they profaned my holy name by the abominations, which they committed: for which reaſon I conſumed them in my wrath.

9 Now therefore let them put away their fornications, and the carcaſes of their kings far from me: and I will dwell in the midſt of them for ever.

10 But thou, ſon of man, ſhew to the houſe of Iſrael the temple, and let them be aſhamed of their iniquities, and let them meaſure the building:

11 And be aſhamed of all that they have done. Shew them the form of the houſe, and of the faſhion thereof, the goings out, and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou ſhalt write it in their ſight: that they may keep the whole form thereof, and its ordinances, and do them.

12 This is the law of the houſe upon the top of the mountain: All its border round about is moſt holy: this then is the law of the houſe.

13 And theſe are the meaſures of the altar by the trueſt cubit, which is a cubit and a hand-

hand-breadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one hand-breadth. And this was the trench of the altar.

14 And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit.

15 And (*a*) the Ariel itself was four cubits: and from the Ariel upward were four horns.

16 And the Ariel was twelve cubits long, and twelve cubits broad, four-square with equal sides.

17 And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

18 And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered up-on it, and blood poured out.

19 And thou shalt give to the priests, and the Levites, that are of the race of Sadoc, who approach to me, saith the Lord God, to offer to me a calf of the herd for sin.

20 And thou shalt take of his blood, and shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it.

21 And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary.

22 And in the second day thou shalt offer a he-goat without blemish for sin: and they shall expiate the altar, as they expiated it with the calf.

23 And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

24 And thou shalt offer them in the sight of the Lord: and the priests shall put salt upon them, and shall offer them a holocaust to the Lord.

25 Seven days shalt thou

Chap. XLIII. (*a*) Ver. 15. *The Ariel.* That is, the altar itself, or rather the highest part of it, upon which the burnt-offerings were laid. In the Hebrew it is *Harel*, that is, *the mountain of God*; but in the following verse *Haariel*, that is, *the lion of God*: perhaps from its consuming, and as it were devouring the sacrifices.

offer

offer a he-goat for sin daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

26 Seven days shall they expiate the altar, and shall cleanse it: and they shall (*b*) consecrate it.

27 And the days being expired, on the eighth day and thence forward, the priests shall offer your holocausts upon the altar, and the peace-offerings: and I will be pacified towards you, saith the Lord God.

CHAP. XLIV.

The east gate of the sanctuary shall be always shut. The uncircumcised shall not enter into the sanctuary: nor the Levites that have served idols: but the sons of Sadoc shall do the priestly functions, who stood firm in the worst of times.

AND he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

2 And the Lord said to me: This gate shall be shut: it shall not be opened, and no man shall pass through it: because the Lord the God of Israel hath entered in by it, and it shall be shut

3 For the prince. The prince himself shall sit in it, to eat bread before the Lord: he shall enter in by the way of the porch of the gate, and shall go out by the same way.

4 And he brought me by the way of the north gate in the sight of the house: and I saw, and behold the glory of the Lord filled the house of the Lord: and I fell on my face.

5 And the Lord said to me: Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears all, that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

6 And thou shalt say to the house of Israel that provoketh me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel:

7 In that you have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house, and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

8 And you have not kept

(*b*) Ver. 26. *Consecrate it.* Literally, *fill its hand*, that is, dedicate and apply it to holy service.

the

the ordinances of my ſanctuary: but you have ſet keepers of my charge in my ſanctuary for yourſelves.

9 Thus ſaith the Lord God: No ſtranger uncircumciſed in heart, and uncircumciſed in fleſh, ſhall enter into my ſanctuary, no ſtranger that is in the midſt of the children of Iſrael.

10 Moreover the Levites that went away far from me, when the children of Iſrael went aſtray, and have wandered from me after their idols, and have borne their iniquity:

11 They ſhall be officers in my ſanctuary, and door-keepers of the gates of the houſe, and miniſters to the houſe: they ſhall ſlay the holocauſts, and the victims of the people: and they ſhall ſtand in their ſight, to miniſter to them.

12 Becauſe they miniſtered to them before their idols, and were a ſtumbling-block of iniquity to the houſe of Iſrael: therefore have I lifted up my hand againſt them, ſaith the Lord God, and they ſhall bear their iniquity:

13 And they ſhall not come near to me, to do the office of prieſt to me, neither ſhall they come near to any of my holy things, that are by the holy of holies: but they ſhall bear their ſhame, and their wickedneſſes which they have committed.

14 And I will make them door-keepers of the houſe, for all the ſervice thereof, and for all that ſhall be done therein.

15 But the prieſts, and Levites, the ſons of Sadoc, who kept the ceremonies of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come near to me, to miniſter to me: and they ſhall ſtand before me, to offer me the fat, and the blood, ſaith the Lord God.

16 They ſhall enter into my ſanctuary, and they ſhall come near to my table, to miniſter unto me, and to keep my ceremonies.

17 And when they ſhall enter in at the gates of the inner court, they ſhall be cloathed with linen garments: neither ſhall any woollen come upon them, when they miniſter in the gates of the inner court and within.

18 They ſhall have linen mitres on their heads, and linen breeches on their loins, and they ſhall not be girded with *any thing that cauſeth* ſweat.

19 And when they ſhall go forth to the outward court to the people, they ſhall put off their garments wherein they miniſtered, and lay them up in the ſtore-chamber of the ſanctuary, and they ſhall cloth

cloth themſelves with other garments: and they (a) ſhall not ſanctify the people with their veſtments.

20 Neither ſhall they ſhave their heads, nor wear long hair: but they ſhall only poll their heads.

21 And no prieſt ſhall drink wine when he is to go into the inner court.

22 Neither ſhall they take to wife a widow, nor one that is divorced, but they ſhall take virgins of the ſeed of the houſe of Iſrael: but they may take a widow alſo, that is the widow of a prieſt.

23 And they ſhall teach my people the difference between holy and profane, and ſhew them how to diſcern between clean and unclean.

24 And when there ſhall be a controverſy, they ſhall ſtand in my judgments, and ſhall judge: they ſhall keep my laws, and my ordinances in all my ſolemnities, and ſanctify my ſabbaths.

25 And they ſhall come near no dead perſon, leſt they be defiled, only their father and mother, and ſon and daughter, and brother and ſiſter, that hath not had another huſband: for whom they may become unclean.

26 And after one is cleanſed, they ſhall reckon unto him ſeven days.

27 And in the day that he goeth into the ſanctuary to the inner court, to miniſter unto me in the ſanctuary, he ſhall offer for his ſin, ſaith the Lord God.

28 And they ſhall have no inheritance, I am their inheritance: neither ſhall you give them any poſſeſſion in Iſrael, for I am their poſſeſſion.

29 They ſhall eat the victim both for ſin and for treſpaſs: and every vowed thing in Iſrael ſhall be theirs.

30 And the firſt-fruits of all the firſt-born, and all the libations of all things that are offered, ſhall be the prieſts: and you ſhall give the firſt-fruits of your meats to the prieſt, that he may return a bleſſing upon thy houſe.

31 The prieſts ſhall not eat of any thing that is dead of itſelf or caught by a beaſt, whether it be fowl or cattle.

CHAP. XLV.

Portions of land for the ſanctuary, for the city, and for the prince. Ordinances for the prince.

AND when you ſhall begin to divide the land by lot, ſeparate ye firſt-fruits to the Lord, a portion of the

Chap. XLIV. (a) Ver. 19. *Shall not ſanctify, &c.* By expoſing them to the danger of touching the ſacred veſtments, which none were to touch but they that were ſanctified.

land

land *to be* holy, in length (*a*) twenty five thouſand, and in breadth ten thouſand: it ſhall be holy in all the borders thereof round about.

2 And there ſhall be for the ſanctuary on every ſide five hundred by five hundred, four-ſquare round about: and fifty cubits for the ſuburbs thereof round about.

3 And with this meaſure thou ſhalt meaſure the length, of five and twenty thouſand, and the breadth of ten thouſand, and in it ſhall be the temple, and the holy of holies.

4 The holy portion of the land ſhall be for the prieſts the miniſters of the ſanctuary, who come near to the miniſtry of the Lord: and it ſhall be a place for their houſes, and for the holy place of the ſanctuary.

5 And five and twenty thouſand of length, and ten thouſand of breadth ſhall be for the Levites, that miniſter in the houſe: they ſhall poſſeſs twenty ſtore-chambers.

6 And you ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long, according to the ſeparation of the ſanctuary, for the whole houſe of Iſrael.

7 For the prince alſo on the one ſide and on the other ſide, according to the ſeparation of the ſanctuary, and according to the poſſeſſion of the city, over-againſt the ſeparation of the ſanctuary, and over-againſt the poſſeſſion of the city: from the ſide of the ſea even to the ſea, and from the ſide of the eaſt even to the eaſt. And the length according to every part from the weſt border to the eaſt border.

8 He ſhall have a portion of the land in Iſrael: and the princes ſhall no more rob my people: but they ſhall give the land to the houſe of Iſrael according to their tribes.

9 Thus ſaith the Lord God: Let it ſuffice you, O princes of Iſrael: ceaſe from injuſtice and robberies, and execute judgment and juſtice, ſeparate your confines from my people, ſaith the Lord God.

10 You ſhall have juſt balances, and a juſt ephi, and a juſt bate.

11 The (*b*) ephi, and the bate ſhall be equal, and of one meaſure: that the bate may contain the tenth part of a core, and the ephi the tenth part of a core: their weight

Chap. XLV. Ver. 1. (*a*) *Twenty five thouſand.* viz. Reeds or cubits.

(*b*) Ver. 11. *Ephi and bate.* Theſe meaſures were of equal capacity, but the *bate* ſerved for liquids, and the *ephi* for dry things.

ſhall be equal according to the meaſure of a core.

12 And the ſicle hath twenty obols. Now twenty ſicles, and five and twenty ſicles, and fifteen ſicles make a mna.

13 And theſe are the firſt-fruits, which you ſhall take: the ſixth part of an ephi of a core of wheat, and the ſixth part of an ephi of a core of barley.

14 The meaſure of oil alſo, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

15 And one ram out of a flock of two hundred, of thoſe that Iſrael feedeth for ſacrifice, and for holocauſts, and for peace-offerings, to make atonement for them, ſaith the Lord God.

16 All the people of the land ſhall be bound to theſe firſt-fruits for the prince in Iſrael.

17 And the prince ſhall give the holocauſt, and the ſacrifice, and the libations on the feaſts, and on the new moons, and on the ſabbaths, and on all the ſolemnities of the houſe of Iſrael: he ſhall offer the ſacrifice for ſin, and the holocauſt, and the peace-offerings to make expiation for the houſe of Iſrael.

18 Thus ſaith the Lord God: In the firſt month, the firſt of the month, thou ſhalt take a calf of the herd without blemiſh, and thou ſhalt expiate the ſanctuary.

19 And the prieſt ſhall take of the blood of the ſin-offering: and he ſhall put it on the poſts of the houſe, and on the four corners of the brim of the altar, and on the poſts of the gate of the inner court.

20 And ſo ſhalt thou do in the ſeventh day of the month, for every one that hath been ignorant, and hath been deceived by error, and thou ſhalt make expiation for the houſe.

21 In the firſt month, the fourteenth day of the month you ſhall obſerve the ſolemnity of the paſch: ſeven days unleavened bread ſhall be eaten.

22 And the prince on that day ſhall offer for himſelf, and for all the people of the land, a calf for ſin.

23 And in the ſolemnity of the ſeven days he ſhall offer for a holocauſt to the Lord, ſeven calves, and ſeven rams without blemiſh daily for ſeven days: and for ſin a he-goat daily.

24 And he ſhall offer the ſacrifice of an ephi for every calf, and an ephi for every ram: and a hin of oil for every ephi.

25 In the ſeventh month, in the fifteenth day of the month, in the ſolemn feaſt, he ſhall do the like for the ſeven days:

days: as well in regard to the ſin-offering, as to the holocauſt, and the ſacrifice, and the oil.

CHAP. XLVI.

Other ordinances for the prince and for the ſacrifices.

THUS ſaith the Lord God: The gate of the inner court, that looketh toward the eaſt, ſhall be ſhut the ſix days, on which work is done: but on the ſabbath day it ſhall be opened, yea and on the day of the new moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of the gate from without, and he ſhall ſtand at the threſhold of the gate: and the prieſts ſhall offer his holocauſt, and his peace-offerings: and he ſhall adore upon the threſhold of the gate, and ſhall go out: but the gate ſhall not be ſhut till the evening.

3 And the people of the land ſhall adore at the door of that gate before the Lord on the ſabbaths, and on the new moons.

4 And the holocauſt that the prince ſhall offer to the Lord on the ſabbath day, ſhall be ſix lambs without blemiſh, and a ram without blemiſh.

5 And the ſacrifice of an ephi for a ram: but for the lambs what ſacrifice his hand ſhall allow: and a hin of oil for every ephi.

6 And on the day of the new moon a calf of the herd without blemiſh: and the ſix lambs, and the rams ſhall be without blemiſh.

7 And he ſhall offer in ſacrifice an ephi for a calf, an ephi alſo for a ram: but for the lambs, as his hand ſhall find: and a hin of oil for every ephi.

8 And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the ſame way.

9 But when the people of the land ſhall go in before the Lord in the ſolemn feaſts, he that goeth in by the north gate to adore, ſhall go out by the way of the ſouth gate: and he that goeth in by the way of the ſouth gate, ſhall go out by the way of the north gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go out at that over-againſt it.

10 And the prince in the midſt of them, ſhall go in when they go in, and go out when they go out.

11 And in the fairs, and in the ſolemnities there ſhall be the ſacrifice of an ephi to a calf, and an ephi to a ram: and to the lambs, the ſacrifice ſhall be as his hand ſhall find: and a hin of oil to every ephi.

12 But when the prince

shall offer a voluntary holocauſt, or voluntary peace-offerings to the Lord: the gate that looketh toward the eaſt shall be opened to him, and he shall offer his holocauſt, and his peace-offerings, as it is wont to be done on the ſabbath day: and he shall go out, and the gate shall be shut after he is gone forth:

13 And he shall offer every day for a holocauſt to the Lord, a lamb of the ſame year without blemish: he shall offer it always in the morning.

14 And he shall offer the ſacrifice for it morning by morning, the ſixth part of an ephi: and the third part of a hin of oil to be mingled with the fine flour: a ſacrifice to the Lord by ordinance, continual and everlaſting.

15 He shall offer the lamb, and the ſacrifice, and the oil morning by morning: an everlaſting holocauſt.

16 Thus ſaith the Lord God: If the prince give a gift to any of his ſons: the inheritance of it shall go to his children, they shall poſſeſs it by inheritance.

17 But if he give a legacy out of his inheritance to one of his ſervants, it shall be his until the year of releaſe, and it shall return to the prince: but his inheritance shall go to his ſons.

18 And the prince shall not take of the people's inheritance by violence, nor of their poſſeſſion: but out of his own poſſeſſion he shall give an inheritance to his ſons: that my people be not diſperſed every man from his poſſeſſion.

19 And he brought me in by the entry, that was at the ſide of the gate, into the chambers of the ſanctuary *that were* for the prieſts, which looked toward the north. And there was a place bending to the weſt.

20 And he ſaid to me: This is the place where the prieſts shall boil the ſin-offering, and the treſpaſs-offering: where they shall dreſs the ſacrifice, that they may not bring it out into the outward court, and the people be ſanctified.

21 And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

22 In the four corners of the court were little courts diſpoſed, forty cubits long, and thirty broad: all the four were of one meaſure.

23 And there was a wall round about compaſſing the four little courts, and there were kitchens built under the rows round about.

24 And he ſaid to me: This

This is the houſe of the kitchens wherein the miniſters of the houſe of the Lord ſhall boil the victims of the people,

CHAP. XLVII.

The viſion of the holy waters, iſſuing out from under the temple: the borders of the land to be divided among the twelve tribes.

AND he brought me again to the gate of the houſe, and behold (*a*) waters iſſued out from under the threſhold of the houſe toward the eaſt: for the fore-front of the houſe looked toward the eaſt: but the waters came down to the right ſide of the temple to the ſouth part of the altar.

2 And he led me out by the way of the north gate, and he cauſed me to turn to the way without the outward gate, to the way that looked toward the eaſt: and behold there ran out waters on the right ſide.

3 And when the man that had the line in his hand went out toward the eaſt, he meaſured a thouſand cubits: and he brought me through the water up to the ancles.

4 And again he meaſured a thouſand, and he brought me through the water up to the knees:

5 And he meaſured a thouſand, and he brought me through the water up to the loins. And he meaſured a thouſand, *and it was* a torrent, which I could not paſs over: for the waters were riſen ſo as to make a deep torrent, which could not be paſſed over.

6 And he ſaid to me: Surely thou haſt ſeen, O ſon of man. And he brought me out, and he cauſed me to turn to the bank of the torrent.

7 And when I had turned myſelf, behold on the bank of the torrent were very many trees on both ſides.

8 And he ſaid to me: Theſe waters, that iſſue forth toward the hillocks of ſand to the eaſt, and go down to the plains of the deſart, ſhall go

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Chap. XLVII. (*a*) Ver. 1. *Waters.* Theſe waters are not to be underſtood literally (for there were none ſuch that flowed from the temple) but myſtically, of the baptiſm of Chriſt, and of his doctrine and his grace: the trees that grow on the banks are chriſtian virtues: the fiſhes are chriſtians, that ſpiritually live in and by theſe holy waters: the fiſhermen are the apoſtles, and apoſtolick preachers: the fenny places, where there is no health, are ſuch as by being out of the church are ſeparated from theſe waters of life.

into the ſea, and ſhall go out, and the waters ſhall be healed.

9 And every living creature that creepeth, whitherſoever the torrent ſhall come, ſhall live: and there ſhall be fiſhes in abundance after theſe waters ſhall come thither, and they ſhall be healed, and all things ſhall live, to which the torrent ſhall come.

10 And the fiſhers ſhall ſtand over theſe *waters*, from Engaddi even to Engallim there ſhall be drying of nets: there ſhall be many ſorts of the fiſhes thereof, as the fiſhes of the great ſea, a very great multitude:

11 But on the ſhore thereof, and in the fenny places they ſhall not be healed, becauſe they ſhall be turned into ſalt pits.

12 And by the torrent on the banks thereof on both ſides ſhall grow all trees that bear fruit: their leaf ſhall not fall off, and their fruit ſhall not fail: every month ſhall they bring forth firſt-fruits, becauſe the waters thereof ſhall iſſue out of the ſanctuary: and the fruits thereof ſhall be for food, and the leaves thereof for medicine.

13 Thus ſaith the Lord God: This is the border, by which you ſhall poſſeſs the land according to the twelve tribes of Iſrael: for Joſeph hath a double portion.

14 And you ſhall poſſeſs it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land ſhall fall unto you for a poſſeſſion.

15 And this is the border of the land: toward the north ſide, from the great ſea by the way of Hethalon, as men go to Sedada,

16 Emath, Berotha, Sabarim, which is between the border of Damaſcus and the border of Emath, the houſe of Tichon, which is by the border of Auran.

17 And the border from the ſea even to the court of Enon, ſhall be the border of Damaſcus, and from the north to the north, the border of Emath, *this is* the north ſide.

18 And the eaſt ſide *is* from the midſt of Auran, and from the midſt of Damaſcus, and from the midſt of Galaad, and from the midſt of the land of Iſrael, Jordan making the bound to the eaſt ſea, and *thus* you ſhall meaſure the eaſt ſide.

19 And the ſouth ſide ſouthward is from Thamar even to the waters of contradiction of Cades: and the torrent even to the great ſea: and this is the ſouth ſide ſouthward.

20 And the ſide toward the ſea, *is* the great ſea from the

the borders ſtrait on, till thou come to Emath: this is the ſide of the ſea.

21 And you ſhall divide this land unto you by the tribes of Iſrael:

22 And you ſhall divide it by lot for an inheritance to you, and to the ſtrangers, that ſhall come over to you, that ſhall beget children among you: and they ſhall be unto you as men of the ſame country born among the children of Iſrael: they ſhall divide the poſſeſſion with you in the midſt of the tribes of Iſrael.

23 And in what tribe ſoever the ſtranger ſhall be, there ſhall you give him poſſeſſion, ſaith the Lord God.

CHAP. XLVIII.

The portions of the twelve tribes, of the ſanctuary, of the city, and of the prince. The dimenſions and gates of the city.

AND theſe are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan the border of Damaſcus northward, by the way of Emath. And from the eaſt ſide thereof to the ſea ſhall be one portion for Dan.

2 And by the border of Dan, from the eaſt ſide even to the ſide of the ſea, one portion for Aſer:

3 And by the border of Aſer, from the eaſt ſide even to the ſide of the ſea, one portion for Nephthali.

4 And by the border of Nephthali, from the eaſt ſide even to the ſide of the ſea, one portion for Manaſſes.

5 And by the border of Manaſſes, from the eaſt ſide even to the ſide of the ſea, one portion for Ephraim.

6 And by the border of Ephraim, from the eaſt ſide even to the ſide of the ſea, one portion for Ruben.

7 And by the border of Ruben, from the eaſt ſide even to the ſide of the ſea, one portion for Juda.

8 And by the border of Juda, from the eaſt ſide even to the ſide of the ſea, ſhall be the firſt-fruits, which you ſhall ſet apart, five and twenty thouſand in breadth, and in length, as every one of the portions from the eaſt-ſide to the ſide of the ſea: and the ſanctuary ſhall be in the midſt thereof.

9 The firſt-fruits, which you ſhall ſet apart for the Lord: *ſhall be* the length of five and twenty thouſand, and the breadth of ten thouſand.

10 And theſe ſhall be the firſt fruits of the ſanctuary for the prieſts: toward the north five and twenty thouſand in length

length, and toward the ſea ten thouſand in breadth, and toward the eaſt alſo ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length: and the ſanctuary of the Lord ſhall be in the midſt thereof.

11 The ſanctuary ſhall be for the prieſts of the ſons of Sadoc, who kept my ceremonies, and (*a*) went not aſtray when the children of Iſrael went aſtray, as the Levites alſo went aſtray.

12 And for them ſhall be the firſt-fruits of the firſt-fruits of the land holy of holies, by the border of the Levites.

13 And the Levites in like manner *ſhall have* by the borders of the prieſts five and twenty thouſand in length, and ten thouſand in breadth. All the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell thereof, nor exchange, neithe ſhall the firſt-fruits of the land be alienated, becauſe they are ſanctified to the Lord.

15 But the five thouſand that remain in the breadth over-againſt the five and twenty thouſand, ſhall be a profane place for the city for dwelling, and for ſuburbs: and the city ſhall be in the midſt thereof.

16 And theſe are the meaſures thereof: on the north ſide four thouſand and five hundred: and on the ſouth ſide four thouſand and five hundred: and on the eaſt ſide four thouſand and five hundred: and on the weſt ſide four thouſand and five hundred.

17 And the ſuburbs of the city ſhall be, to the north two hundred and fifty, and to the ſouth two hundred and fifty, and to the eaſt two hundred and fifty, and to the ſea two hundred and fifty.

18 And the reſidue in length by the firſt-fruits of the ſanctuary, ten thouſand toward the eaſt, and ten thouſand toward the weſt, ſhall be as the firſt-fruits of the ſanctuary: and the fruits thereof ſhall be for bread to them that ſerve the city.

19 And they that ſerve the city, ſhall ſerve it out of all the tribes of Iſrael.

20 All the firſt-fruits, of five and twenty thouſand, by five and twenty thouſand four-ſquare, ſhall be ſet apart for the firſt-fruits of the ſanc-

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Chap. XLVIII. (*a*) Ver. 11. *Went not aſtray, &c.* By this we ſee, that in the worſt of times, God always preſerved ſome of the prieſts from going aſtray: and that the ſynagogue never fell ſo univerſally into idolatry, but that a remnant was ſtill left free from this corruption.

tuary,

tuary, and for the poſſeſſion of the city.

21 And the reſidue ſhall be for the prince on every ſide of the firſt-fruits of the ſanctuary, and of the poſſeſſion of the city over-againſt the five and twenty thouſand of the firſt-fruits unto the eaſt border: toward the ſea alſo over-againſt the five and twenty thouſand, unto the border of the ſea, ſhall likewiſe be the portion of the prince: and the firſt-fruits of the ſanctuary, and the ſanctuary of the temple ſhall be in the midſt thereof.

22 And from the poſſeſſion of the Levites, and from the poſſeſſion of the city *which are* in the midſt of the prince's portions: *what* ſhall be to the border of Juda, and to the border of Benjamin, ſhall alſo belong to the prince.

23 And for the reſt of the tribes: from the eaſt ſide to the weſt ſide, one portion for Benjamin.

24 And over-againſt the border of Benjamin, from the eaſt ſide to the weſt ſide, one portion for Simeon.

25 And by the border of Simeon, from the eaſt ſide to the weſt ſide, one portion for Iſſachar.

26 And by the border of Iſſachar, from the eaſt ſide to the weſt ſide, one portion for Zabulon.

27 And by the border of Zabulon, from the eaſt ſide to the ſide of the ſea, one portion for Gad.

28 And by the border of Gad, the ſouth ſide ſouthward: and the border ſhall be from Thamar, even to the waters of contradiction of Cades, the inheritance over-againſt the great ſea.

29 This is the land, which you ſhall divide by lot to the tribes of Iſrael: and theſe are the portions of them, ſaith the Lord God.

30 And theſe are the goings out of the city: on the north ſide thou ſhalt meaſure four thouſand and five hundred.

31 And the gates of the city according to the names of the tribes of Iſrael, three gates on the north ſide, the gate of Ruben one, the gate of Juda one, the gate of Levi one.

32 And at the eaſt ſide, four thouſand and five hundred: and three gates, the gate of Joſeph one, the gate of Benjamin one, the gate of Dan one.

33 And at the ſouth ſide, thou ſhalt meaſure four thouſand and five hundred: and three gates, the gate of Simeon one, the gate of Iſſachar one, the gate of Zabulon one.

34 And at the weſt ſide, four thouſand and five hundred, and their three gates, the gate of Gad one, the gate of

of Aſer one, the gate of Nephthali one.

35 Its circumference was eighteen thouſand: and the name of the city from that day, (*a*) The Lord is there.

(*b*) Ver. 35. *The Lord is there.* This name is here given to the city, that is, to the church of Chriſt; becauſe the Lord is always with her till the end of the world. St. *Matthew*, xxviii. 20.

The PROPHECY of (*a*) DANIEL.

CHAP. I.

Daniel and his companions are taken into the palace of the king of Babylon: they abſtain from his meat and wine, and ſucceed better with pulſe and water. Their excellence in wiſdom.

IN the third year of the reign of Joakim king of Juda, Nabuchodonoſor king of Babylon came to Jeruſalem, and beſieged it.

2 And the Lord delivered into his hands Joakim the king of Juda, and part of

(*a*) *Daniel.* Daniel, whoſe name ſignifies *the judgment of God*, was of the royal blood of the kings of Juda; and one of thoſe that were firſt of all carried away into captivity. He was ſo renowned for wiſdom and knowledge, that it became a proverb among the Babylonians, *As wiſe as Daniel*, (*Ezech.* xxviii. 3.) And his holineſs was ſo great from his very childhood, that at the time when he was as yet but a young man, he is joined by the Spirit of God with Noe and Job, as three perſons moſt eminent for virtue and ſanctity, *Ezech.* xiv. He is not commonly numbered by the Hebrews among *the prophets*; becauſe he lived at court, and in high ſtation in the world; but if we conſider his many clear predictions of things to come, we ſhall find that no one better deſerves the name and title of *a prophet*; which alſo has been given him by the Son of God himſelf, *Matt.* xxiv. *Mark* xiii. *Luke* xxi.

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the veſſels of the houſe of God: and he carried them away into the land of Sennaar, to the houſe of (*a*) his god, and the veſſels he brought into the treaſure-houſe of his god.

3 And the king ſpoke to Aſphenez the maſter of the eunuchs, that he ſhould bring in *ſome* of the children of Iſrael, and of the king's ſeed and of the princes,

4 Children in whom there was no blemiſh, well-favoured, and ſkilful in all wiſdom, cunning in knowledge, and inſtructed in ſcience, and ſuch as might ſtand in the king's palace, that he might teach them the learning, and the tongue of the Chaldeans.

5 And the king appointed them a daily proviſion, of his own meat, and of the wine of which he drank himſelf, that being nouriſhed three years, afterwards they might ſtand before the king.

6 Now there were among them of the children of Juda, Daniel, Ananias, Miſael, and Azarias.

7 And the maſter of the eunuchs gave them names: to Daniel, Baltaſſar: to Ananias, Sidrach, to Miſael, Miſach: and to Azarias, Abdenago.

8 But Daniel purpoſed in his heart that he would not (*b*) be defiled with the king's table, nor with the wine which he drank: and he requeſted the maſter of the eunuchs that he might not be defiled.

9 And God gave to Daniel grace and mercy in the ſight of the prince of the eunuchs.

10 And the prince of the eunuchs ſaid to Daniel: I fear my lord the king, who hath appointed you meat and drink: and if he ſhould ſee your faces leaner than thoſe of the other youths your equals, you ſhall endanger my head to the king.

11 And Daniel ſaid to Malaſar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Miſael, and Azarias:

12 Try, I beſeech thee, thy ſervants for ten days, and let (*c*) pulſe be given us to eat, and water to drink:

13 And look upon our

Chap. I. (*a*) Ver. 2. *His god.* *Bel* or *Belus*, the principal idol of the Chaldeans.

(*b*) Ver. 8. *Be defiled, &c.* viz. either by eating meats forbidden by the law, or which had before been offered to idols.

(*c*) Ver. 12. *Pulſe.* That is, peaſe, beans, and ſuch like.

faces,

faces, and the faces of the children that eat of the king's meat: and as thou ſhalt ſee, deal with thy ſervants.

14 And when he had heard theſe words, he tried them for ten days.

15 And after ten days their faces appeared fairer and fatter than all the children that ate of the king's meat.

16 So Malaſar took their portions, and the wine that they ſhould drink: and he gave them pulſe.

17 And to theſe children God gave knowledge, and underſtanding in every book, and wiſdom: but to Daniel the underſtanding *alſo* of all viſions and dreams.

18 And when the days were ended, after which the king had ordered they ſhould be brought in; the prince of the eunuchs brought them in before Nabuchodonoſor.

19 And when the king had ſpoken to them, there were not found among them all ſuch as Daniel, Ananias, Miſael, and Azarias: and they ſtood in the king's preſence.

20 And in all matters of wiſdom and underſtanding, that the king enquired of them, he found them ten times better than all the diviners, and wiſe men, that were in all his kingdom.

21 And Daniel continued even to the firſt year of king Cyrus.

CHAP. II.

Daniel, by divine revelation, declares the dream of Nabuchodonoſor, and the interpretation of it. He is highly honoured by the king.

IN (*a*) the ſecond year of the reign of Nabuchodonoſor, Nabuchodonoſor had a dream, and his ſpirit was terrified *with it*, and his dream went out of his mind.

2 Then the king commanded to call together the diviners and the wiſe men, and the magicians, and (*b*) the Chaldeans: to declare to the king his dreams: ſo they came and ſtood before the king.

3 And the king ſaid to them: I have dreamed a dream: and *am* troubled in mind *and* know not what I dreamed.

4 And the Chaldeans anſwered the king in Syriack: O king, live for ever: tell

Chap. II. (*a*) Ver. 1. *The ſecond year.* viz. from the death of his father Nabopolaſſar; for he had reigned before as partner with his father in the empire.

(*b*) Ver. 2. *The Chaldeans.* That is, the aſtrologers, that pretended to divine by the ſtars.

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to thy ſervants thy dream, and we will declare the interpretation thereof.

5 And the king anſwering ſaid to the Chaldeans: The thing is gone out of my mind: unleſs you tell me the dream, and the meaning thereof, you ſhall be put to death, and your houſes ſhall be confiſcated.

6 But if you tell the dream, and the meaning of it, you ſhall receive of me rewards, and gifts, and great honour: therefore tell me the dream, and the interpretation thereof.

7 They anſwered again, and ſaid: Let the king tell his ſervants the dream, and we will declare the interpretation of it.

8 The king anſwered, and ſaid: I know for certain that you ſeek to gain time, ſince you know that the thing is gone from me.

9 If therefore you tell me not the dream, there is one ſentence concerning you, that you have alſo framed a lying interpretation, and full of deceit, to ſpeak before me till the time paſs away. Tell me therefore the dream, that I may know that you alſo give a true interpretation thereof.

10 Then the Chaldeans anſwered before the king, and ſaid: There is no man upon earth, that can accompliſh thy word, O king, neither doth any king, though great and mighty, aſk ſuch a thing of any diviner, or wiſe man, or Chaldean.

11 For the thing that thou aſkeſt, O king, is difficult: nor can any one be found that can ſhew it before the king, except the gods, whoſe converſation is not with men.

12 Upon hearing this, the king in fury, and in great wrath, commanded that all the wiſe men of Babylon ſhould be put to death.

13 And the decree went forth, *and* the wiſe men were *to be* ſlain: and Daniel and his companions were ſought for, to be put to death.

14 Then Daniel inquired concerning the law and the ſentence, of Arioch the general of the king's army, who was gone forth to kill the wiſe men of Babylon.

15 And he aſked him, that had received the orders of the king, why ſo cruel a ſentence was gone forth from the face of the king. And when Arioch had told the matter to Daniel,

16 Daniel went in and deſired of the king, that he would give him time to reſolve the queſtion and declare it to the king.

17 And he went into his houſe, and told the matter to Ananias, and Miſael, and Azarias his companions:

18 To the end that they ſhould aſk mercy at the face of the God of heaven concerning this ſecret, and that Daniel and his companions might not periſh with the reſt of the wiſe men of Babylon.

19 Then was the myſtery revealed to Daniel by a viſion in the night: and Daniel bleſſed the God of heaven,

20 And ſpeaking he ſaid: Bleſſed be the name of the Lord from eternity and for ever more: for wiſdom and might are his.

21 And he changeth times and ages: taketh away kingdoms and eſtabliſheth them: giveth wiſdom to the wiſe, and knowledge to them that have underſtanding:

22 He revealeth deep and hidden things, and knoweth what is in darkneſs: and light is with him.

23 To thee, O God of our fathers, I give thanks, and I praiſe thee: becauſe thou haſt given me wiſdom and ſtrength: and now thou haſt ſhewed me what we deſired of thee, for thou haſt made known to us the king's matter.

24 After this Daniel went in to Arioch, to whom the king had given orders to deſtroy the wiſe men of Babylon, and he ſpoke thus to him: Deſtroy not the wiſe men of Babylon: bring me in before the king, and I will clear the matter to the king.

25 Then Arioch in haſte brought in Daniel to the king, and ſaid to him: I have found a man of the children of the captivity of Juda, that will reſolve the queſtion to the king.

26 The king anſwered, and ſaid to Daniel, whoſe name was Baltaſſar: Thinkeſt thou indeed that thou canſt tell me the dream that I ſaw, and the interpretation thereof?

27 And Daniel made anſwer before the king, and ſaid: The ſecret that the king deſireth to know, none of the wiſe men, or the philoſophers, or the diviners, or the ſoothſayers can declare to the king.

28 But there is a God in heaven that revealeth myſteries, who hath ſhewed to thee, O king Nabuchodonoſor, what is to come to paſs in the latter times. Thy dream, and the viſions of thy head upon thy bed, are theſe:

29 Thou, O king, didſt begin to think in thy bed, what ſhould come to paſs hereafter: and he that revealeth myſteries ſhewed thee what ſhall come to paſs.

30 To me alſo this ſecret is revealed, not by any wiſ-

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dom that I have more than all men alive: but that the interpretation might be made manifeſt to the king, and thou mighteſt know the thoughts of thy mind.

31 Thou, O king, ſaweſt, and behold *there was* as it were a great ſtatue: this ſtatue, which was great and high, tall of ſtature, ſtood before thee, and the look thereof was terrible.

32 The head of this ſtatue was of fine gold, but the breaſt and the arms of ſilver, and the belly and the thighs of braſs:

33 And the legs of iron, the feet part of iron and part of clay.

34 Thus thou ſaweſt, till a ſtone was cut out of a mountain without hands: and it ſtruck the ſtatue upon the feet thereof that were of iron and of clay, and broke them in pieces.

35 Then was the iron, the clay, the braſs, the ſilver, and the gold broken to pieces together, and became like the chaff of a ſummer's threſhing-floor, and they were carried away by the wind: and there was no place found for them: but the ſtone that ſtruck the ſtatue became a great mountain, and filled the whole earth.

36 This is the dream: we will alſo tell the interpretation thereof before thee, O king.

37 Thou art a king of kings: and the God of heaven hath given thee a kingdom, and ſtrength, and power, and glory:

38 And all places wherein the children of men, and the beaſts of the field do dwell: he hath alſo given the birds of the air into thy hand, and hath put all things under thy power: thou therefore art the head of gold.

39 And after thee ſhall riſe up (*c*) another kingdom, inferior to thee, of ſilver: and another (*d*) third kingdom of braſs, which ſhall rule over all the world.

40 And (*e*) the fourth kingdom ſhall be as iron. As iron breaketh into pieces,

(*c*) Ver. 39. *Another kingdom.* viz. that of the Medes and Perſians.

(*d*) Ibidem. *Third kingdom.* viz. that of Alexander the great.

(*e*) Ver. 40. *The fourth kingdom, &c.* Some underſtand this of the ſucceſſors of Alexander, the kings of Syria and Egypt: others of the Roman empire, and its civil wars.

and ſubdueth all things, ſo ſhall that break and deſtroy all theſe.

41 And whereas thou ſaweſt the feet, and the toes part of potters clay, and part of iron: the kingdom ſhall be divided, but yet it ſhall take its origin from the iron, according as thou ſaweſt the iron mixed with the miry clay.

42 And as the toes of the feet were part of iron, and part of clay: the kingdom ſhall be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt the iron mixt with miry clay, they ſhall be mingled indeed together with the ſeed of man, but they ſhall not ſtick faſt one to another, as iron cannot be mixed with clay.

44 But in the days of thoſe kingdoms the God of heaven will ſet up (*f*) a kingdom that ſhall never be deſtroyed, and his kingdom ſhall not be delivered up to another people: and it ſhall break in pieces, and ſhall conſume all theſe kingdoms: and itſelf ſhall ſtand for ever.

45 According as thou ſaweſt, that the ſtone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the braſs, and the ſilver, and the gold, the great God hath ſhewed the king what ſhall come to paſs hereafter, and the dream is true, and the interpretation thereof is faithful.

46 Then king Nabuchodonoſor fell on his face, and worſhipped Daniel, and commanded that they ſhould offer in ſacrifice to him victims and incenſe.

47 And the king ſpoke to Daniel, and ſaid: Of a truth your God is the God of gods, and Lord of kings, and a revealer of hidden things: ſeeing thou couldſt diſcover this ſecret.

48 Then the king advanced Daniel to a high ſtation, and gave him many and great gifts: and he made him governor over all the provinces of Babylon: and chief of the magiſtrates, over all the wiſe men of Babylon.

49 And Daniel requeſted of the king, and he appointed Sidrach, Miſach, and Abdenago over the works of the province of Babylon: but Daniel himſelf was in the king's palace.

(*f*) Ver. 44. *A kingdom.* viz. the kingdom of Chriſt in the catholick church.

CHAP.

CHAP. III.

Nabuchodonoſor ſets up a golden ſtatue; which he commands all to adore: the three children for refuſing to do it are caſt into the fiery furnace; but are not hurt by the flames. Their prayer, and canticle of praiſe.

KING Nabuchodonoſor made a ſtatue of gold, of ſixty cubits high, and ſix cubits broad, and he ſet it up in the plain of Dura of the province of Babylon.

2 Then Nabuchodonoſor the king ſent to call together the nobles, the magiſtrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the ſtatue which king Nabuchodonoſor had ſet up.

3 Then the nobles, the magiſtrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the ſtatue, which king Nabuchodonoſor had ſet up. And they ſtood before the ſtatue which king Nabuchodonoſor had ſet up.

4 Then a herald cried with a ſtrong voice: To you it is commanded, O nations, tribes and languages:

5 That in the hour that you ſhall hear the ſound of the trumpet, and of the flute, and of the harp, of the ſackbut, and of the pſaltery, and of the ſymphony, and of all kind of muſick; ye fall down and adore the golden ſtatue which king Nabuchodonoſor hath ſet up.

6 But if any man ſhall not fall down and adore, he ſhall the ſame hour be caſt into a furnace of burning fire.

7 Upon this therefore, at the time when all the people heard the ſound of the trumpet, the flute, and the harp, of the ſackbut, and the pſaltery, of the ſymphony, and of all kind of muſick: all the nations, tribes, and languages fell down and adored the golden ſtatue, which king Nabuchodonoſor had ſet up.

8 And preſently at that very time ſome Chaldeans came and accuſed the Jews,

9 And ſaid to king Nabuchodonoſor: O king, live for ever:

10 Thou, O king, haſt made a decree that every man that ſhall hear the ſound of the trumpet, the flute, and the harp, of the ſackbut, and the pſaltery, of the ſymphony, and of all kind of muſick, ſhall proſtrate himſelf, and adore the golden ſtatue:

11 And that if any man ſhall not fall down and adore,

he ſhould be caſt into a furnace of burning fire.

12 Now there are certain Jews, whom thou haſt ſet over the works of the province of Babylon, Sidrach, Miſach, and Abdenago: theſe men, O king, have ſlighted thy decree: they worſhip not thy gods, nor do they adore the golden ſtatue which thou haſt ſet up.

13 Then Nabuchodonoſor in fury, and in wrath, commanded that Sidrach, Miſach, and Abdenago ſhould be brought: who immediately were brought before the king.

14 And Nabuchodonoſor the king ſpoke to them, and ſaid: Is it true, O Sidrach, Miſach, and Abdenago, that you do not worſhip my gods, nor adore the golden ſtatue that I have ſet up.

15 Now therefore if you be ready, at what hour ſoever you ſhall hear the ſound of the trumpet, flute, harp, ſackbut, and pſaltery, and ſymphony, and of all kind of muſick, proſtrate yourſelves, and adore the ſtatue which I have made: but if you do not adore, you ſhall be caſt the ſame hour into the furnace of burning fire: and who is the God that ſhall deliver you out of my hand?

16 Sidrach, Miſach, and Abdenago anſwered and ſaid to king Nabuchodonoſor: We have no occaſion to anſwer thee concerning this matter.

17 For behold our God, whom we worſhip, is able to ſave us from the furnace of burning fire, and to deliver us out of thy hands, O king.

18 But if he will not, be it known to thee, O king, that we will not worſhip thy gods, nor adore the golden ſtatue which thou haſt ſet up.

19 Then was Nabuchodonoſor filled with fury: and the countenance of his face was changed againſt Sidrach, Miſach, and Abdenago, and he commanded that the furnace ſhould be heated ſeven times more than it had been accuſtomed to be heated.

20 And he commanded the ſtrongeſt men that were in his army, to bind the feet of Sidrach, Miſach, and Abdenago, and to caſt them into the furnace of burning fire.

21 And immediately theſe men were bound and were caſt into the furnace of burning fire, with their coats, and their caps, and their ſhoes, and their garments.

22 For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire ſlew thoſe men that had caſt in Sidrach, Miſach, and Abdenago.

23 But theſe three men, that

that is, Sidrach, Miſach, and Abdenago, fell down bound in the midſt of the furnace of burning fire.

24 (*a*) And they walked in the midſt of the flame praiſing God, and bleſſing the Lord.

25 Then Azarias ſtanding up prayed in this manner, and opening his mouth in the midſt of the fire, he ſaid:

26 Bleſſed art thou, O Lord the God of our fathers, and thy name is worthy of praiſe, and glorious for ever:

27 For thou art juſt in all that thou haſt done to us, and all thy works are true, and thy ways right, and all thy judgments true.

28 For thou haſt executed true judgments in all the things that thou haſt brought upon us, and upon Jeruſalem the holy city of our fathers: for according to truth and judgment, thou haſt brought all theſe things upon us for our ſins.

29 For we have ſinned, and committed iniquity, departing from thee: and we have treſpaſſed in all things;

30 And we have not hearkened to thy commandments, nor have we obſerved nor done as thou hadſt commanded us, that it might go well with us.

31 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgment:

32 And thou haſt delivered us into the hands of our enemies *that are* unjuſt, and moſt wicked, and prevaricators, and to a king unjuſt, and moſt wicked beyond all that are upon the earth.

33 And now we cannot open our mouths: we are become a ſhame, and reproach to thy ſervants, and to them that worſhip thee.

34 Deliver us not up for ever, we beſeech thee, for thy name's ſake, and aboliſh not thy covenant:

35 And take not away thy mercy from us for the ſake

Chap. III. (*a*) Ver. 24. *And they walked, &c.* Here St. Jerome takes notice, that from this verſe to ver. 91 was not in the Hebrew in his time. But as it was in all the Greek bibles, (which were originally tranſlated from the Hebrew) it is more than probable that it had been formerly in the Hebrew: or rather in the Chaldaick, in which the book of Daniel was written. At leaſt this is certain: that it is, and has been of old, received by the church, and read as canonical ſcripture in her liturgy and divine offices.

of

of Abraham thy beloved, and Iſaac thy ſervant, and Iſrael thy holy one:

36 To whom thou haſt ſpoken, promiſing that thou wouldſt multiply their ſeed as the ſtars of heaven, and as the ſand that is on the ſea-ſhore.

37 For we, O Lord, are diminiſhed more than any nation, and are brought low in all the earth this day for our ſins.

38 Neither is there at this time prince, or leader, or prophet, or holocauſt, or ſacrifice, or oblation, or incenſe, or place of firſt-fruits before thee,

39 That we may find thy mercy: nevertheleſs in a contrite heart and humble ſpirit let us be accepted.

40 As in holocauſts of rams, and bullocks, and as in thouſands of fat lambs: ſo let our ſacrifice be made in thy ſight this day, that it may pleaſe thee: for there is no confuſion to them that truſt in thee.

41 And now we follow thee with all our heart, and we fear thee, and ſeek thy face.

42 Put us not to confuſion, but deal with us according to thy meekneſs, and according to the multitude of thy mercies.

43 And deliver us according to thy wonderful works, and give glory to thy name, O Lord:

44 And let all them be confounded that ſhew evils to thy ſervants, let them be confounded in all thy might, and let their ſtrength be broken:

45 And let them know that thou art the Lord, the only God, and glorious over all the world.

46 Now the king's ſervants that had caſt them in, ceaſed not to heat the furnace with brimſtone and tow, and pitch, and dry ſticks,

47 And the flame mounted up above the furnace nine and forty cubits:

48 And it broke forth, and burnt ſuch of the Chaldeans as it found near the furnace.

49 But the Angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

50 And made the midſt of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

51 Then theſe three as with one mouth praiſed, and glorified, and bleſſed God in the furnace, ſaying:

52 Bleſſed art thou, O Lord the God of our fathers: and worthy to be praiſed, and

and glorified, and exalted above all for ever: and bleſſed is the holy name of thy glory: and worthy to be praiſed, and exalted above all in all ages.

53 Bleſſed art thou in the holy temple of thy glory: and exceedingly to be praiſed, and exceeding glorious for ever.

54 Bleſſed art thou on the throne of thy kingdom, and exceedingly to be praiſed, and exalted above all for ever.

55 Bleſſed art thou, that beholdeſt the depths, and ſitteſt upon the cherubims: and worthy to be praiſed and exalted above all for ever.

56 Bleſſed art thou in the firmament of heaven: and worthy of praiſe, and glorious for ever.

57 All ye works of the Lord, bleſs the Lord, praiſe and exalt him above all for ever.

58 O ye Angels of the Lord, bleſs the Lord: praiſe and exalt him above all for ever.

59 O ye heavens, bleſs the Lord: praiſe and exalt him above all for ever.

60 O all ye waters that are above the heavens, bleſs the Lord: praiſe and exalt him above all for ever.

61 O all ye powers of the Lord, bleſs the Lord: praiſe and exalt him above all for ever.

62 O ye ſun and moon, bleſs the Lord: praiſe and exalt him above all for ever.

63 O ye ſtars of heaven, bleſs the Lord: praiſe and exalt him above all for ever.

64 O every ſhower and dew, bleſs ye the Lord: praiſe and exalt him above all for ever.

65 O all ye ſpirits of God, bleſs the Lord: praiſe and exalt him above all for ever.

66 O ye fire and heat, bleſs the Lord: praiſe and exalt him above all for ever.

67 O ye cold and heat, bleſs the Lord: praiſe and exalt him above all for ever.

68 O ye dews and hoar froſt, bleſs the Lord: praiſe and exalt him above all for ever.

69 O ye froſt and cold, bleſs the Lord: praiſe and exalt him above all for ever.

70 O ye ice and ſnow, bleſs the Lord: praiſe and exalt him above all for ever.

71 O ye nights and days, bleſs the Lord: praiſe and exalt him above all for ever.

72 O ye light and darkneſs, bleſs the Lord: praiſe and exalt him above all for ever.

73 O ye lightenings and clouds, bleſs the Lord: praiſe and exalt him above all for ever.

74 O let the earth bleſs the Lord: let it praiſe and exalt him above all for ever.

75 O ye mountains and hills,

hills, bleſs the Lord: praiſe and exalt him above all for ever:

76 O all ye things that ſpring up in the earth, bleſs the Lord: praiſe and exalt him above all for ever.

77 O ye fountains, bleſs the Lord: praiſe and exalt him above all for ever.

78 O ye ſeas and rivers, bleſs the Lord: praiſe and exalt him above all for ever.

79 O ye whales, and all that move in the waters, bleſs the Lord: praiſe and exalt him above all for ever.

80 O all ye fowls of the air, bleſs the Lord: praiſe and exalt him above all for ever.

81 O all ye beaſts and cattle, bleſs the Lord: praiſe and exalt him above all for ever.

82 O ye ſons of men, bleſs the Lord: praiſe and exalt him above all for ever.

83 O let Iſrael bleſs the Lord: let them praiſe and exalt him above all, for ever.

84 O ye prieſts of the Lord, bleſs the Lord: praiſe and exalt him above all for ever.

85 O ye ſervants of the Lord, bleſs the Lord: praiſe and exalt him above all for ever.

86 O ye ſpirits and ſouls of the juſt, bleſs the Lord: praiſe and exalt him above all for ever.

87 O ye holy and humble of heart, bleſs the Lord: praiſe and exalt him above all for ever.

88 O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe and exalt him above all for ever. For he hath delivered us from hell, and ſaved us out of the hand of death, and delivered us out of the midſt of the burning flame, and ſaved us out of the midſt of the fire.

89 O give thanks to the Lord, becauſe he is good: becauſe his mercy endureth for ever and ever.

90 O all ye religious, bleſs the Lord the God of gods: praiſe him and give him thanks, becauſe his mercy endureth for ever and ever.

91 Then Nabuchodonoſor the king was aſtoniſhed, and roſe up in haſte, and ſaid to his nobles: Did we not caſt three men bound into the midſt of the fire? They anſwered the king, and ſaid: True, O king.

92 He anſwered, and ſaid: Behold I ſee four men looſe, and walking in the midſt of the fire, and there is no hurt in them, and the form of the fourth is like the ſon of God.

93 Then Nabuchodonoſor came to the door of the burning fiery furnace, and ſaid: Sidrach, Miſach, and Abdenago, ye ſervants of the moſt high God, come forth, and come *hither*. And immediately

ately Sidrach, Miſach, and Abdenago came out from the midſt of the fire.

94 And the nobles, and the magiſtrates, and the judges, and the great men of the king being gathered together, conſidered theſe men, that the fire had had no power on their bodies, and that not a hair of their head had been ſinged, nor their garments altered, nor the ſmell of the fire had paſſed on them.

95 Then Nabuchodonoſor breaking forth, ſaid: Bleſſed be their God, namely, *the God* of Sidrach, Miſach, and Abdenago, who hath ſent his Angel, and hath delivered his ſervants that believed in him: and they changed the king's word, and delivered up their bodies that they might not ſerve, nor adore any god, except their own God.

96 By me therefore this decree is made, that every people, tribe, and tongue, which ſhall ſpeak blaſphemy againſt the God of Sidrach, Miſach, and Abdenago, ſhall be deſtroyed, and their houſes be laid waſte: for there is no other God, that can ſave in this manner,

97 Then the king promoted Sidrach, Miſach, and Abdenago, in the province of Babylon.

98 (*b*) Nabuchodonoſor the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

99 The moſt high God hath wrought ſigns and wonders toward me. It hath ſeemed good to me therefore to publiſh

100 His ſigns, becauſe they are great: and his wonders, becauſe they are mighty: and his kingdom is an everlaſting kingdom, and his power to all generations.

CHAP. IV.

Nabuchodonoſor's dream, by which the judgments of God are denounced againſt him for his pride, is interpreted by Daniel, and verified by the event.

I Nabuchodonoſor was at reſt in my houſe, and flouriſhing in my palace.

2 I ſaw a dream that affrighted me: and my thoughts in my bed, and the viſions of my head troubled me.

3 Then I ſet forth a decree, that all the wiſe men of Babylon ſhould be brought in before me, and that they ſhould ſhew me the interpretation of the dream.

(*b*) Ver. 98. *Nabuchodonoſor, &c.* Theſe three laſt verſes are a kind of preface to the following chapter, which is written in the ſtile of an epiſtle from the king.

4 Then

4 Then came in the diviners, the wiſe men, the Chaldeans, and the ſoothſayers, and I told the dream before them: but they did not ſhew me the interpretation thereof:

5 Till *their* collegue Daniel came in before me, whoſe name is (*a*) Baltaſſar, according to the name of my god, who hath in him the ſpirit of the holy gods: and I told the dream before him.

6 Baltaſſar prince of the diviners, becauſe I know that thou haſt in thee the ſpirit of the holy gods, and that no ſecret is impoſſible to thee: tell me the viſions of my dreams, that I have ſeen, and the interpretation of them.

7 This was the viſion of my head in my bed: I ſaw, and behold a tree in the midſt of the earth, and the height thereof was exceeding great.

8 The tree was great, and ſtrong: and the height thereof reached unto heaven: the ſight thereof was even to the ends of all the earth.

9 Its leaves were moſt beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle, and beaſts, and in the branches thereof the fowls of the air had their abode: and all fleſh did eat of it.

10 I ſaw in the viſion of my head upon my bed, and behold (*b*) a watcher, and a holy one came down from heaven.

11 He cried aloud, and ſaid thus: Cut down the tree, and chop off the branches thereof: ſhake off its leaves, and ſcatter its fruits: let the beaſts fly away that are under it, and the birds from its branches.

12 Nevertheleſs leave the ſtump of its roots in the earth, and let it be tied with a band of iron, and of braſs, among the graſs, that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beaſts in the graſs of the earth.

13 (*c*) Let his heart be changed from man's, and let a beaſt's

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Chap. IV. (*a*) Ver. 5. *Baltaſſar, according to the name of my god.* He ſays this, becauſe the name of *Baltaſſar*, or *Belteſhazzar*, is derived from the name of *Bel* the chief god of the Babylonians.

(*b*) Ver. 10. *A watcher.* A vigilant Angel, perhaps the guardian of Iſrael.

(*c*) Ver. 11. *Let his heart be changed, &c.* It does not appear by ſcripture that Nabuchodonoſor was changed from human ſhape; much leſs that he was changed into an ox: but only

a beaſt's heart be given him: and let ſeven times paſs over him.

14 This is the decree by the ſentence of the watchers, and the word and demand of the holy ones: till the living know, that the moſt High ruleth in the kingdom of men: and he will give it to whomſoever it ſhall pleaſe him, and he will appoint the baſeſt man over it.

15 I king Nabuchodonoſor ſaw this dream: thou therefore, O Baltaſſar, tell me quickly the interpretation: for all the wiſe men of my kingdom are not able to declare the meaning of it to me: but thou art able, becauſe the ſpirit of the holy gods is in thee.

16 Then Daniel, whoſe name was Baltaſſar, began ſilently to think within himſelf for about one hour: and his thoughts troubled him. But the king anſwering ſaid: Baltaſſar, let not the dream and the interpretation thereof trouble thee. Baltaſſar anſwered, and ſaid: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

17 The tree which thou ſaweſt which was high and ſtrong, whoſe height reached to the ſkies, and the ſight thereof into all the earth:

18 And the branches thereof were moſt beautiful, and its fruit exceeding much, and in it was food for all, under which the beaſts of the field dwelt, and the birds of the air had their abode in its branches:

19 It is thou, O king, who art grown great, and become mighty: for thy greatneſs hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

20 And whereas the king ſaw a watcher, and a holy one come down from heaven, and ſay: Cut down the tree, and deſtroy it, but leave the ſtump of the roots thereof in the earth, and let it be bound with iron and braſs among the graſs without, and let it be ſprinkled with the dew of heaven, and let his feeding be with the wild beaſts, till ſeven times paſs over him.

21 This is the interpretation of the ſentence of the moſt High, which is come upon my lord the king.

22 They ſhall caſt thee out

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only that he loſt his reaſon, and became mad; and in this condition, remained abroad in the company of beaſts, eating graſs like an ox, till his hair grew in ſuch manner as to reſemble the feathers of eagles, and his nails to be like birds claws.

from among men, and thy dwelling ſhall be with cattle and with wild beaſts, and thou ſhall eat graſs as an ox, and ſhalt be wet with the dew of heaven: and ſeven times ſhall paſs over thee, till thou know that the moſt High ruleth over the kingdom of men, and giveth it to whomſoever he will.

23 But whereas he commanded, that the ſtump of the roots thereof, that is, of the tree, ſhould be left: thy kingdom ſhall remain to thee after thou ſhalt have known that *all* power is from heaven.

24 Wherefore, O king, let my counſel be acceptable to thee, and redeem thou thy ſins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences.

25 All theſe things came upon king Nabuchodonoſor.

26 At the end of twelve months he was walking in the palace of Babylon.

27 And the king anſwered, and ſaid: Is not this the great Babylon, which I have built to be the ſeat of the kingdom, by the ſtrength of my power, and in the glory of my excellence?

28 And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonoſor, it is ſaid: Thy kingdom ſhall paſs from thee,

29 And they ſhall caſt thee out from among men, and thy dwelling ſhall be with cattle and wild beaſts: thou ſhalt eat graſs like an ox, and ſeven times ſhall paſs over thee till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

30 The ſame hour the word was fulfilled upon Nabuchodonoſor, and he was driven away from among men, and did eat graſs like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds claws.

31 Now at the end of the days, I Nabuchodonoſor lifted up my eyes to heaven, and my ſenſe was reſtored to me: and I bleſſed the moſt High, and I praiſed and glorified him that liveth for ever: for his power is an everlaſting power, and his kingdom is to all generations.

32 And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can reſiſt his hand, and ſay to him: Why haſt thou done it?

33 At the ſame time my ſenſe returned to me, and I came to the honour, and glory of my kingdom: and my ſhape returned to me: and my

nobles,

nobles, and my magiſtrates ſought for me, and I was reſtored to my kingdom: and greater majeſty was added to me.

34 Therefore (*d*) I Nabuchodonoſor do now praiſe, and magnify, and glorify the king of heaven: becauſe all his works are true, and his ways judgments, and them that walk in pride he is able to abaſe.

CHAP. V.

Baltaſſar's profane banquet: his ſentence is denounced by a hand writing on the wall, which Daniel reads and interprets.

(*a*) BALTASSAR the king made a great feaſt for a thouſand of his nobles: and every one drank according to his age.

2 And being now drunk he commanded that they ſhould bring the veſſels of gold and ſilver, which Nabuchodonoſor his father had brought away out of the temple, that was in Jeruſalem, that the king and his nobles, and his wives, and his concubines, might drink in them.

3 Then were the golden and ſilver veſſels brought, which he had brought away out of the temple, that was in Jeruſalem: and the king and his nobles, his wives and his concubines drank in them.

4 They drank wine, and praiſed their gods of gold, and of ſilver, of braſs, of iron, and of wood, and of ſtone.

5 In the ſame hour there appeared fingers, as it were of the hand of a man, writing over-againſt the candleſtick upon the ſurface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

6 Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were looſed, and his knees ſtruck one againſt the other.

7 And the king cried out aloud to bring in the wiſe men, the Chaldeans and the ſoothſayers. And the king ſpoke, and ſaid to the wiſe men of Babylon: Whoſoever ſhall read this writing, and ſhall make known to me the inter-

(*d*) Ver. 34. *I Nabuchodonoſor do now, &c.* From this place divers grave authors gather that this king became a true convert, and dying not long after is probably ſaved.

Chap. V. (*a*) Ver. 1. *Baltaſſar.* He is believed to be the ſame as Nabonydus, the laſt of the Chaldean kings, grandſon to Nabuchodonoſor. He is called his ſon, v. 2, 11, &c. according to the ſtile of the ſcriptures, becauſe he was a deſcendant from him.

pretation thereof, ſhall be clothed with purple, and ſhall have a golden chain on his neck, and ſhall be the third man in my kingdom.

8 Then came in all the king's wiſe men, but they could neither read the writing, nor declare the interpretation to the king,

9 Wherewith king Baltaſſar was much troubled, and his countenance was changed: and his nobles alſo were troubled.

10 Then (*b*) the queen, on occaſion of what had happened to the king, and his nobles, came into the banquet houſe: and ſhe ſpoke and ſaid: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

11 There is a man in thy kingdom, that hath the ſpirit of the holy gods in him: and in the days of thy father knowledge and wiſdom were found in him: for king Nabuchodonoſor thy father appointed him prince of the wiſe men, charmers, Chaldeans, and ſoothſayers, thy father, I ſay, O king:

12 Becauſe a larger ſpirit, and knowledge, and underſtanding, and interpretation of dreams, and ſhewing of ſecrets, and reſolving of difficult things were found in him, that is, in Daniel: whom the king named Baltaſſar. Now therefore let Daniel be called for, and he will tell the interpretation.

13 Then Daniel was brought in before the king. And the king ſpoke, and ſaid to him: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Judea?

14 I have heard of thee, that thou haſt the ſpirit of the gods, and excellent knowledge, and underſtanding, and wiſdom are found in thee.

15 And now the wiſe men the magicians have come in before me, to read this writing, and ſhew me the interpretation thereof: and they could not declare to me the meaning of this writing.

16 But I have heard of thee, that thou canſt interpret obſcure things, and reſolve difficult things: now if thou art able to read the writing, and to ſhew me the interpretation thereof, thou ſhalt be clothed with purple, and ſhalt have a chain of gold about thy neck, and ſhalt be the third prince in my kingdom.

17 To which Daniel made anſwer, and ſaid before the king: Thy rewards be to thyſelf, and the gifts of thy houſe

(*b*) Ver 10. *The queen.* Not the wife, but the mother of the king.

give

give to another: but the writing I will read to thee, O king, and ſhew thee the interpretation thereof.

18 O king, the moſt high God gave to Nabuchodonoſor thy father a kingdom, and greatneſs, and glory, and honour.

19 And for the greatneſs that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would he ſlew: and whom he would, he deſtroyed: and whom he would, he ſet up: and whom he would, he brought down.

20 But when his heart was lifted up, and his ſpirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

21 And he was driven out from the ſons of men, and his heart was made like the beaſts, and his dwelling was with the wild aſſes, and he did eat graſs like an ox, and his body was wet with the dew of heaven: till he knew that the moſt High ruled in the kingdom of men, and that he will ſet over it whomſoever it ſhall pleaſe him.

22 Thou alſo his ſon, O Baltaſſar, haſt not humbled thy heart, whereas thou knewſt all theſe things:

23 But haſt lifted thyſelf up againſt the Lord of heaven: and the veſſels of his houſe have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them: and thou haſt praiſed the gods of ſilver, and of gold, and of braſs, of iron, and of wood, and of ſtone, that neither ſee, nor hear, nor feel: but the God, who hath thy breath in his hand, and all thy ways, thou haſt not glorified.

24 Wherefore he hath ſent the part of the hand which hath written this that is ſet down.

25 And this is the writing which is written: MANE, THECEL, PHARES.

26 And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finiſhed it.

27 THECEL: thou art weighed in the balance, and art found wanting.

28 PHARES: thy kingdom is divided, and is given to the Medes and Perſians.

29 Then by the king's command Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power *as* the third man in the kingdom.

30 The ſame night Baltaſſar the Chaldean king was ſlain.

31 And (c) Darius the Mede ſucceeded to the kingdom, being threeſcore and two years old.

CHAP. VI.

Daniel is promoted by Darius: his enemies procure a law forbidding prayer: for the tranſgreſſion of this law Daniel is caſt into the lions den: but miraculouſly delivered.

IT ſeemed good to Darius, and he appointed over the kingdom a hundred and twenty governors to be over his whole kingdom.

2 And three princes over them, of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

3 And Daniel excelled all the princes, and governors: becauſe a greater ſpirit of God was in him.

4 And the king thought to ſet him over all the kingdom: whereupon the princes, and the governors ſought to find occaſion againſt Daniel with regard to the king: and they could find no cauſe, nor ſuſpicion, becauſe he was faithful, and no fault, nor ſuſpicion was found in him.

5 Then theſe men ſaid: We ſhall not find any occaſion againſt this Diniel, unleſs perhaps concerning the law of his God.

6 Then the princes, and the governors craftily ſuggeſted to the king, and ſpoke thus unto him: King Darius, live for ever:

7 All the princes of the kingdom, the magiſtrates, and governors, the ſenators and judges have conſulted together, that an imperial decree, and an edict be publiſhed: That whoſoever ſhall aſk any petition of any God, or man, for thirty days, but of thee, O king, ſhall be caſt into the den of the lions.

8 Now therefore, O king, confirm the ſentence, and ſign the decree: that what is decreed by the Medes and Perſians may not be altered, nor any man be allowed to tranſgreſs it.

9 So king Darius ſet forth the decree, and eſtabliſhed it.

10 Now when Daniel knew this, that is to ſay, that the law was made, he went into his houſe: and opening the windows in his upper chamber towards Jeruſalem he knelt down three times a day, and adored, and gave thanks before his God, as he had been accuſtomed to do before.

(c) Ver. 31. *Darius the Mede.* He is called *Cyaxares* by the hiſtorians; and was the ſon of Aſtiages, and uncle to Cyrus.

11 Wherefore

11 Wherefore thoſe men carefully watching him, found Daniel praying and making ſupplication to his God.

12 And they came and ſpoke to the king concerning the edict: O king, haſt thou not decreed, that every man, that ſhould make a requeſt to any of the gods, or men, for thirty days, but to thyſelf, O king, ſhould be caſt into the den of the lions? And the king anſwered them, ſaying: The word is true according to the decree of the Medes, and Perſians, which it is not lawful to violate.

13 Then they anſwered, and ſaid before the king: Daniel who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou haſt made: but three times a day he maketh his prayer.

14 Now when the king had heard theſe words, he was very much grieved, and in behalf of Daniel he ſet his heart to deliver him, and even till ſun-ſet he laboured to ſave him.

15 But thoſe men perceiving the king's deſign ſaid to him: Know thou, O king, that the law of the Medes and Perſians is, that no decree, which the king hath made, may be altered.

16 Then the king commanded, and they brought Daniel, and caſt him into the den of the lions. And the king ſaid to Daniel: Thy God, whom thou always ſerveſt, he will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the den: which the king ſealed with his own ring, and with the ring of his nobles, that nothing ſhould be done againſt Daniel.

18 And the king went away to his houſe, and laid himſelf down without taking ſupper, and meat was not ſet before him, and even ſleep departed from him.

19 Then the king riſing very early in the morning, went in haſte to the lions den: and coming near to the den, cried with a lamentable voice to Daniel, and ſaid to him: Daniel ſervant of the living God, hath thy God whom thou ſerveſt always, been able, thinkeſt thou, to deliver thee from the lions?

21 And Daniel anſwering the king, ſaid: O king, live for ever.

22 My God hath ſent his Angel, and hath ſhut up the mouths of the lions, and they have not hurt me: foraſmuch as before him juſtice hath been found in me: yea and before thee, O king, I have done no offence.

23 Then was the king exceeding glad for him, and he commanded that Daniel ſhould be taken out of the den: and Daniel was taken out of the den, and no hurt was found in

in him, becauſe he believed in his God.

24 And by the king's commandment, thoſe men were brought that had accuſed Daniel: and they were caſt into the lions den, they, and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

25 Then king Darius wrote to all people, tribes, and languages dwelling in the whole earth: PEACE be multiplied unto you.

26 It is decreed by me, that in all my empire, and my kingdom all men dread and fear the God of Daniel. For he is the living and eternal God for ever: and his kingdom ſhall not be deſtroyed, and his power ſhall be for ever.

27 He is the deliverer, and ſaviour, doing ſigns, and wonders in heaven, and in earth: who hath delivered Daniel out of the lions den.

28 Now Daniel continued unto the reign of Darius, and the reign of Cyrus the Perſian.

CHAP. VII.

Daniel's viſion of the four beaſts, ſignifying four kingdoms: of God ſitting on his throne: and of the oppoſite kingdoms of Chriſt and Antichriſt.

IN the firſt year of Baltaſſar king of Babylon, Daniel ſaw a dream: and the viſion of his head *was* upon his bed: and writing the dream, he comprehended it in few words: and relating the ſum of it in ſhort, he ſaid:

2 I ſaw in my viſion by night, and behold the four winds of the heaven ſtrove upon the great ſea.

3 And (*a*) four great beaſts different one from another, came up out of the ſea.

4 The firſt was like a lioneſs, and had the wings of an eagle: I beheld till her wings were plucked off, and ſhe was lifted up from the earth, and ſtood upon her feet as a man, and the heart of a man was given to her.

5 And behold another beaſt like a bear ſtood up on one ſide: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they ſaid to it: Ariſe, devour much fleſh.

Chap. VII. (*a*) Ver. 3. *Four great beaſts.* viz. the Chaldean, Perſian, Grecian, and Roman empires. But ſome rather chooſe to underſtand the fourth beaſt of the ſucceſſors of Alexander the great, more eſpecially of them that reigned in Aſia and Syria.

6 After

6 After this I beheld, and lo another like a leopard, and it had upon it four wings as of a fowl, and the beaſt had four heads, and power was given to it.

7 After this I beheld in the viſion of the night, and lo a fourth beaſt, terrible and wonderful, and exceeding ſtrong, it had great iron teeth, eating and breaking in pieces, and treading down the reſt with its feet: and it was unlike to the other beaſts, which I had ſeen before it, and had (*b*) ten horns.

9 I conſidered the horns, and behold (*c*) another little horn ſprung out of the midſt of them: and three of the firſt horns were plucked up at the preſence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth ſpeaking great things.

9 I beheld till thrones were placed, and the Ancient of days ſat: his garment was white as ſnow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

10 A ſwift ſtream of fire iſſued forth from before him: thouſands of thouſands miniſtered to him, and ten thouſand times a hundred thouſand ſtood before him: the judgment ſat, and the books were opened.

11 I beheld becauſe of the voice of the great words which that horn ſpoke: and I ſaw that the beaſt was ſlain, and the body thereof was deſtroyed, and given to the fire to be burnt.

12 And that the power of the other beaſts was taken away: and that times of life were appointed them for a time, and a time.

13 I beheld therefore in the viſion of the night, and lo one like the Son of man came with the clouds of heaven, and he came even to the Ancient of days: and they preſented him before him.

14 And he gave him power, and glory, and a kingdom: and all people,

(*b*) Ver. 7. *Ten horns.* That is, ten kingdoms (as *Apoc.* xvii. 12.) among which the empire of the fourth beaſt ſhall be parcelled. Or ten kings of the number of the ſucceſſors of Alexander; as figures of ſuch as ſhall be about the time of Antichriſt.

(*c*) Ver. 8. *Another little horn.* This is commonly underſtood of Antichriſt. It may alſo be applied to that great perſecutor Antiochus Epiphanes, as a figure of Antichriſt.

tribes,

tribes, and tongues ſhall ſerve him: his power is an everlaſting power that ſhall not be taken away: and his kingdom, that ſhall not be deſtroyed.

15 My ſpirit trembled, I Daniel was affrighted at theſe things, and the viſions of my head troubled me.

16 I went near to one of them that ſtood by, and aſked the truth of him concerning all theſe things, and he told me the interpretation of the words, and inſtructed me:

17 Theſe four great beaſts, are four kingdoms, which ſhall ariſe out of the earth.

18 But the ſaints of the moſt high God ſhall take the kingdom: and they ſhall poſſeſs the kingdom for ever and ever.

19 After this I was deſirous to be fully inſtructed concerning the fourth beaſt, which was very different from all *the others*, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the reſt he ſtamped upon with his feet:

20 And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth ſpeaking great things, and was greater than the reſt.

21 I beheld, and lo that horn made war againſt the ſaints, and prevailed over them,

22 Till the Ancient of days came and gave judgment to the ſaints of the moſt High, and the time came, and the ſaints obtained the kingdom.

23 And thus he ſaid: The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be greater than all the kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces.

24 And the ten horns of the ſame kingdom, ſhall be ten kings: and another ſhall riſe up after them, and he ſhall be mightier than the former, and he ſhall bring down three kings.

25 And he ſhall ſpeak words againſt the *moſt* High, and ſhall cruſh the ſaints of the moſt High: and he ſhall think himſelf able to change times and laws, and they ſhall be delivered into his hand until (*d*) a time, and times, and half a time.

26 And judgment ſhall

(*d*) Ver. 25. *A time, and times, and half a time.* That is, three years and a half; which is ſuppoſed to be the length of the duration of the perſecution of Antichriſt.

ſit,

ſit, that *his* power may be taken away, and be broken in pieces, and periſh even to the end.

27 And that the kingdom, and power, and the greatneſs of the kingdom, under the whole heaven, may be given to the people of the ſaints of the moſt High: whoſe kingdom is an everlaſting kingdom, and all kings ſhall ſerve him, and ſhall obey him.

28 Hitherto is the end of the word. I Daniel was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

CHAP. VIII.

Daniel's viſion of the ram and he-goat, interpreted by the Angel Gabriel.

IN the third year of the reign of king Baltaſſar, a viſion appeared to me. I Daniel, after what I had ſeen in the beginning,

2 Saw in my viſion when I was in the caſtle of Suſa, which is in the province of Elam: and I ſaw in the viſion that I was over the gate of Ulai.

3 And I lifted up my eyes, and ſaw: and behold (*a*) a ram ſtood before the water, having *two* high horns, and one higher than the other, and growing up. Afterward:

4 I ſaw the ram puſhing with his horns againſt the weſt, and againſt the north, and againſt the ſouth: and no beaſts could withſtand him, nor be delivered out of his hand: and he did according to his own will, and became great.

5 And I underſtood: and behold (*b*) a he-goat came from the weſt on the face of the whole earth, and (*c*) he touched not the ground. And the he-goat had (*d*) a notable horn between his eyes:

6 And he went up to the ram that had the horns, which I had ſeen ſtanding before the gate, and he ran towards him in the force of his ſtrength.

7 And when he was come near the ram, he was enraged

Chap. VIII. (*a*) Ver. 3. *A ram.* The empire of the Medes and Perſians.

(*b*) Ver. 5. *A he-goat.* The empire of the Greeks, or Macedonians.

(*c*) Ibidem. *He touched not the ground.* He conquered all before him, with ſo much rapidity, that he ſeemed rather to fly, than to walk upon the earth.

(*d*) Ibidem. *A notable horn.* Alexander the great.

againſt

againſt him, and ſtruck the ram: and broke his two horns, and the ram could not withſtand him: and when he had caſt him down on the ground, he ſtamped upon him, and none could deliver the ram out of his hand.

8 And the he-goat became exceeding great: and when he was grown, the great horn was broken, and there came up (*e*) four horns under it towards the four winds of heaven.

9 And out of one of them came forth (*f*) a little horn: and it became great againſt the ſouth, and againſt the eaſt, and againſt the ſtrength.

10 And it grew great even (*g*) to the hoſt of heaven: and it threw down *ſome* of the hoſt, and of the ſtars, and ſtamped upon them.

11 And it was magnified even to the prince of the hoſt: and it took away from him the continual ſacrifice, and caſt down the place of his ſanctuary.

12 And ſtrength was given him againſt the continual ſacrifice becauſe of ſins: and truth ſhall be caſt down on the ground, and he ſhall do, and ſhall proſper.

13 And I heard one of the ſaints ſpeaking, and one ſaint ſaid to another, I know not to whom, that was ſpeaking: How long ſhall be the viſion, concerning the continual ſacrifice, and the ſin of the deſolation that is made: and *how long ſhall* the ſanctuary, and the ſtrength be troden under foot?

14 And he ſaid to him: (*h*) Unto evening and morning two thouſand three hundred days: and the ſanctuary ſhall be cleanſed.

15 And it came to paſs when I Daniel ſaw the viſion, and ſought the meaning,

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(*e*) Ver. 8. *Four horns.* Seleucus, Antigonus, Philip, and Ptolemeus, the ſucceſſors of Alexander, who divided his empire among them.

(*f*) Ver. 9. *A little horn. Antiochus Epiphanes*, a deſcendant of *Seleucus*. He grew againſt the ſouth, and the eaſt, by his victories over the kings of Egypt and Armenia: and *againſt the ſtrength*, that is, againſt Jeruſalem and the people of God.

(*g*) Ver. 10. *To the hoſt of heaven:* or, *againſt the hoſt of heaven*. So are here called the forces of the people of God.

(*h*) Ver. 14. *Unto evening and morning* 2300 *days*. That is, ſix years and almoſt four months: which was the whole time from the beginning of the perſecution of Antiochus till his death.

that

that behold there ſtood before me as it were the appearance of a man.

16 And I heard the voice of a man between Ulai: and he called, and ſaid: Gabriel, make this man to underſtand the viſion.

17 And he came and ſtood near where I ſtood: and when he was come, I fell on my face trembling, and he ſaid to me: Underſtand, O ſon of man, for in the time of the end the viſion ſhall be fulfilled.

18 And when he ſpoke to me I fell flat on the ground: and he touched me, and ſet me upright,

19 And he ſaid to me: I will ſhew thee what things are to come to paſs in the end of the malediction: for the time hath its end.

20 The ram, which thou ſaweſt with horns, is the king of the Medes and Perſians.

21 And the he-goat, is the king of the Greeks, and the great horn that was between his eyes, the ſame is the firſt king.

22 But whereas when that was broken, there roſe up four for it: four kings ſhall riſe up of his nation, but not with his ſtrength.

23 And after their reign, when iniquities ſhall be grown up, there ſhall ariſe a king of a ſhameleſs face, and underſtanding dark ſentences.

24 And his power ſhall be ſtrengthened, but not by his own force: and he ſhall lay all things waſte, and ſhall proſper, and do more than can be believed. And he ſhall deſtroy the mighty, and the people of the ſaints,

25 According to his will; and craft ſhall be ſucceſsful in his hand: and his heart ſhall be puffed up, and in the abundance of all things he ſhall kill many: and he ſhall riſe up againſt the prince of princes, and ſhall be broken without hand.

26 And the viſion of the evening and the morning, which was told, is true: thou therefore ſeal up the viſion, becauſe it ſhall come to paſs after many days.

27 And I Daniel languiſhed, and was ſick for ſome days: and when I was riſen up, I did the king's buſineſs, and I was aſtoniſhed at the viſion, and there was none that could interpret it.

CHAP. IX.

Daniel's confeſſion and prayer: Gabriel informs him concerning the ſeventy weeks to the coming of Chriſt.

IN the firſt year of Darius the ſon of Aſſuerus of the ſeed of the Medes, who reigned over the kingdom of the Chaldeans:

2 The firſt year of his

reign, I Daniel underſtood by books the number of the years, concerning which the word of the Lord came to Jeremias the prophet, that ſeventy years ſhould be accompliſhed of the deſolation of Jeruſalem.

3 And I ſet my face to the Lord my God to pray and make ſupplication with faſting, and ſackcloth, and aſhes.

4 And I prayed to the Lord my God, and I made my confeſſion, and ſaid: I beſeech thee, O Lord God, great and terrible, who keepeſt the covenant, and mercy to them that love thee, and keep thy commandments.

5 We have ſinned, we have committed iniquity, we have done wickedly, and have revolted: and we have gone aſide from thy commandments, and thy judgments.

6 We have not hearkened to thy ſervants the prophets, that have ſpoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

7 To thee, O Lord, juſtice: but to us confuſion of face, as at this day to the men of Juda, and to the inhabitants of Jeruſalem, and to all Iſrael, to them that are near, and to them that are far off in all the countries whither thou haſt driven them, for their iniquities by which they have ſinned againſt thee.

8 O Lord, to us *belongeth* confuſion of face, to our princes, and to our fathers that have ſinned.

9 But to thee, the Lord our God, mercy and forgiveneſs, for we have departed from thee,

10 And we have not hearkened to the voice of the Lord our God, to walk in his law, which he ſet before us by his ſervants the prophets.

11 And all Iſrael have tranſgreſſed thy law, and have turned away from hearing thy voice, and the malediction, and the curſe which is written in the book of Moſes the ſervant of God is fallen upon us, becauſe we have ſinned againſt him.

12 And he hath confirmed his words which he ſpoke againſt us, and againſt our princes that judged us, that he would bring in upon us a great evil, ſuch as never was under all the heaven, according to that which hath been done in Jeruſalem.

13 As it is written in the law of Moſes, all this evil is come upon us: and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth.

14 And

14 And the Lord hath watched upon the evil, and hath brought it upon us: the Lord our God is juſt in all his works, which he hath done: for we have not hearkened to his voice.

15 And now, O Lord our God, who haſt brought forth thy people out of the land of Egypt with a ſtrong hand, and haſt made thee a name as at this day: we have ſinned, we have committed iniquity,

16 O Lord, againſt all thy juſtice: let thy wrath and thy indignation be turned away, I beſeech thee, from thy city Jeruſalem, and from thy holy mountain. For by reaſon of our ſins, and the iniquities of our fathers, Jeruſalem, and thy people are a reproach to all that are round about us.

17 Now therefore, O our God, hear the ſupplication of thy ſervant, and his prayers: and ſhew thy face upon thy ſanctuary which is deſolate, for thy own ſake.

18 Incline, O my God, thy ear, and hear: open thy eyes, and ſee our deſolation, and the city upon which thy name is called: for it is not for our juſtifications that we preſent our prayers before thy face, but for the multitude of thy tender mercies.

19 O Lord, hear: O Lord, be appeaſed: hearken and do: delay not for thy own ſake, O my God: becauſe thy name is invocated upon thy city, and upon thy people.

20 Now while I was yet ſpeaking, and praying, and confeſſing my ſins, and the ſins of my people of Iſrael, and preſenting my ſupplications in the ſight of my God, for the holy mountain of my God:

21 As I was yet ſpeaking in prayer, behold (*a*) the man Gabriel, whom I had ſeen in the viſion at the beginning, flying ſwiftly touched me at the time of the evening ſacrifice.

22 And he inſtructed me, and ſpoke to me, and ſaid: O Daniel, I am now come forth to teach thee, and that thou mighteſt underſtand.

23 From the beginning of thy prayers the word came forth: and I am come to ſhew it to thee, becauſe thou art a man of deſires: therefore do thou mark the word, and underſtand the viſion.

24 (*b*) Seventy weeks are

Chap. IX. (*a*) Ver. 21. *The man Gabriel.* The Angel Gabriel in the ſhape of a man.

(*b*) Ver. 24. *Seventy weeks*, viz. of years (or ſeventy times ſeven, that is, 490 years) *are ſhortened*; that is, fixed and determined, ſo that the time ſhall be no longer.

ſhortened upon thy people, and upon thy holy city, that tranſgreſſion may be finiſhed, and ſin may have an end, and iniquity may be aboliſhed; and everlaſting juſtice may be brought; and viſion and propheſy may be fulfilled; and the ſaint of ſaints may be anointed.

25 Know thou therefore, and take notice: *that* (*c*) from the going forth of the word, to build up Jeruſalem again, unto Chriſt the prince, there ſhall be ſeven weeks, and ſixty two weeks: and the ſtreet ſhall be built again, and the walls (*d*) in troubleſome times.

26 And after ſixty two weeks Chriſt ſhall be ſlain: and the people that ſhall deny him ſhall not be his. And (*e*) a people with their leader that ſhall come, ſhall deſtroy the city and the ſanctuary: and the end thereof ſhall be waſte, and after the end of the war the appointed deſolation.

27 And he ſhall confirm the covenant with many, in one week: and (*f*) in the half of the week the victim and the ſacrifice ſhall fail: and there ſhall be in the temple (*g*) the abomination of deſolation: and the deſolation ſhall continue even to the conſummation, and to the end.

CHAP.

(*c*) Ver. 25. *From the going forth of the word, &c.* That is, from the twentieth year of king Artaxerxes, when by his commandment Nehemias rebuilt the walls of Jeruſalem, *Nehemias* ii. From which time, according to the beſt chronology, there were juſt 69 weeks of years, that is 483 years, to the baptiſm of Chriſt, when he firſt began to preach and execute the office of Meſſias.

(*d*) Ibidem. *In troubleſome times*; or *in ſtrait of* times, *in anguſtiâ temporis:* which may allude both to the difficulties and oppoſition they met with in building; and to the ſhortneſs of the time in which they finiſhed the wall, viz. 52 days.

(*e*) Ver. 26. *A people with their leader.* The Romans under Titus.

(*f*) Ver. 27. *In the half of the week*; or, *in the middle of the week, &c.* Becauſe Chriſt preached three years and a half: and then by his ſacrifice upon the croſs aboliſhed all the ſacrifices of the law.

(*g*) Ibidem. *The abomination of deſolation.* Some underſtand this of the profanation of the temple by the crimes of the Jews, and by the bloody faction of the zealots. Others of the bringing in thither the enſigns and ſtandards of the pagan

CHAP. X.

Daniel having humbled himself by fasting and penance seeth a vision, with which he is much terrified: but he is comforted by an Angel.

IN the third year of Cyrus king of the Persians, a word was revealed to Daniel surnamed Baltassar, and a true word, and great strength: and he understood the word: for there is need of understanding in a vision.

2 In those days I Daniel mourned the days of three weeks,

3 I ate no pleasant bread, and neither flesh, nor wine entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accomplished.

4 And in the four and twentieth day of the first month I was by the great river, which is the Tigris.

5 And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold:

6 And his body was like the chrysolite, and his face as the appearance of lightening, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw it not, but an exceeding great terror fell upon them, and they fled away, and hid themselves.

8 And I being left alone saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength.

9 And I heard the voice of his words: and when I heard I lay in a consternation upon my face, and my face was close to the ground.

10 And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

11 And he said to me: Daniel thou man of desires, understand the words, that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.

12 And he said to me:

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pagan Romans. Others, in fine, distinguish three different times of desolation: viz. that under Antiochus; that when the temple was destroyed by the Romans; and the last near the end of the world under Antichrist. To all which, as they suppose, this prophecy may have a relation.

Fear not, Daniel: for from the firſt day that thou didſt ſet thy heart to underſtand, to afflict thyſelf in the ſight of thy God, thy words have been heard: and I am come for thy words.

13 But (*a*) the prince of the kingdom of the Perſians reſiſted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Perſians.

14 But I am come to teach thee what things ſhall befal thy people in the latter days, for as yet the viſion is for *many* days.

15 And when he was ſpeaking ſuch words to me, I caſt down my countenance to the ground, and held my peace.

16 And behold as it were the likeneſs of a ſon of man touched my lips: then I opened my mouth and ſpoke, and ſaid to him, that ſtood before me: O my lord, at the ſight of thee my joints are looſed, and no ſtrength hath remained in me.

17 And how can the ſervant of my lord ſpeak with my lord? for no ſtrength remaineth in me, moreover my breath is ſtopped.

18 Therefore he that looked like a man touched me again, and ſtrengthened me,

19 And he ſaid: Fear not, O man of deſires, peace be to thee: take courage and be ſtrong. And when he ſpoke to me, I grew ſtrong, and I ſaid: Speak, O my lord, for thou haſt ſtrengthened me.

20 And he ſaid: Doſt thou know wherefore I am come to thee? and now I will return, to fight againſt the prince of the Perſians. When I went forth, there appeared the prince of the Greeks coming.

21 But I will tell thee what is ſet down in the ſcripture of truth: and none is my helper in all theſe things, but Michael (*b*) your prince.

CHAP. XI.

The Angel declares to Daniel many things to come, with regard to the Perſian and Grecian kings: more eſpecially with regard to Antiochus as a figure of Antichriſt.

AND from the firſt year of Darius the Mede I ſtood up that he might be ſtrengthened.

Chap. X. (*a*) Ver. 13. *The prince, &c.* That is, the Angel guardian of Perſia: who, according to his office, ſeeking the ſpiritual good of the Perſians, was deſirous that many of the Jews ſhould remain among them.

(*b*) Ver. 21. *Michael your prince.* The guardian general of the church of God.

ſtrengthened, and confirmed.

2 And now I will ſhew thee the truth. Behold (*a*) there ſhall ſtand yet three kings in Perſia, and (*b*) the fourth ſhall be enriched exceedingly above them all: and when he ſhall be grown mighty by his riches, he ſhall ſtir up all againſt the kingdom of Greece.

3 But there ſhall riſe up (*c*) a ſtrong king, and ſhall rule with great power: and he ſhall do what he pleaſeth.

4 And when he ſhall come to his height, his kingdom ſhall be broken, and it ſhall be divided towards the four winds of the heaven: but not to his poſterity, nor according to his power with which he ruled. For his kingdom ſhall be rent in pieces even for ſtrangers beſides theſe.

5 And the (*d*) king of the ſouth ſhall be ſtrengthened, and (*e*) one of his princes ſhall be ſtronger than he, and he ſhall rule with great power: for his dominion ſhall be great.

6 And after the end of years they ſhall be in league together: and (*f*) the daughter of the king of the ſouth ſhall come to the king of the north to make friendſhip, but ſhe ſhall not obtain the ſtrength of the arm, neither ſhall her ſeed ſtand: and ſhe ſhall be given up, and her young men that brought her, and they that ſtrengthened her in *theſe* times.

7 And (*g*) a plant of the bud of her roots ſhall ſtand up: and he ſhall come with an army, and ſhall enter into the province of the king of

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Chap. XI. (*a*) Ver. 2. *Three kings.* viz. *Cambyſes, Smerdes magus*, and *Darius* the ſon of *Hiſtaſpes.*

(*b*) Ibidem. *The fourth. Xerxes.*

(*c*) Ver. 3. *A ſtrong king. Alexander.*

(*d*) Ver. 5. *The king of the ſouth. Ptolemeus* the ſon of *Lagus*, king of *Egypt*, which lies ſouth of *Jeruſalem.*

(*e*) Ibidem. *One of his princes*, that is, one of *Alexander's* princes, *ſhall be ſtronger than he*; that is, ſhall be ſtronger than the king of *Egypt.* He ſpeaks of *Seleucus Nicator*, king of *Aſia* and *Syria*, whoſe ſucceſſors are here called the kings of the north, becauſe their dominions lay to the north in reſpect to Jeruſalem.

(*f*) Ver. 6. *The daughter of the king of the ſouth.* viz. *Berenice* daughter of *Ptolemeus Philadelphus*, given in marriage to *Antiochus Theos*, grandſon of *Seleucus.*

(*g*) Ver. 7. *A plant, &c. Ptolemeus Evergetes* the ſon of *Philadelphus.*

the

the north: and he ſhall abuſe them, and ſhall prevail.

8 And he ſhall alſo carry away captive into Egypt their gods, and their graven things, and their precious veſſels of gold and ſilver: he ſhall prevail againſt (*b*) the king of the north.

9 And the king of the ſouth ſhall enter into the kingdom, and ſhall return to his own land.

10 And (*i*) his ſons ſhall be provoked, and they ſhall aſſemble a multitude of great forces: and (*k*) he ſhall come with haſte like a flood: and he ſhall return and be ſtirred up, and he ſhall join battle with his forces.

11 And (*l*) the king of the ſouth being provoked ſhall go forth, and ſhall fight againſt the king of the north, and ſhall prepare an exceeding great multitude, and a multitude ſhall be given into his hands.

12 And he ſhall take a multitude, and his heart ſhall be lifted up, and he ſhall caſt down many thouſands: but he ſhall not prevail.

13 For the king of the north ſhall return, and ſhall prepare a multitude much greater than before: and in the end of times, and years, he ſhall come in haſte with a great army, and much riches.

14 And in thoſe times many ſhall riſe up againſt the king of the ſouth, and the children of prevaricators of thy people ſhall lift up themſelves to fulfil the viſion, and they ſhall fall.

15 And the king of the north ſhall come, and ſhall caſt up a mount, and ſhall take the beſt fenced cities: and the arms of the ſouth ſhall not withſtand, and his choſen ones ſhall riſe up to reſiſt, and they ſhall not have ſtrength.

16 And (*m*) he ſhall come upon him and do according to his pleaſure, and there ſhall be none to ſtand againſt his face: and he ſhall ſtand (*n*) in the glorious land, and it ſhall be conſumed by his hand.

(*b*) Ver. 8. *The king of the north.* *Seleucus Callinicus.*

(*i*) Ver. 10. *His ſons.* *Seleucus Ceraunius,* and *Antiochus* the great, the ſons of *Callinicus.*

(*k*) Ibidem. *He ſhall come.* viz. *Antiochus* the great.

(*l*) Ver. 11. *The king of the ſouth.* *Ptolemeus Philopator* ſon of *Evergetes.*

(*m*) Ver. 16. *He ſhall come upon him.* viz. Antiochus ſhall come upon the king of the ſouth.

(*n*) Ibidem. *The glorious land.* Judea.

17 And

17 And he ſhall ſet his face to come to poſſeſs (*o*) all his kingdom, and he ſhall make upright *conditions* with him: and he ſhall give him (*p*) a daughter of women, (*q*) to overthrow it: and ſhe ſhall not ſtand, neither ſhall ſhe be for him.

18 And he ſhall turn his face to the iſlands, and ſhall take many: and he ſhall cauſe (*r*) the prince of his reproach to ceaſe, and his reproach ſhall be turned upon him.

19 And he ſhall turn his face to the empire of his own land, and he ſhall ſtumble, and fall, and ſhall not be found.

20 And there ſhall ſtand up in his place (*s*) one moſt vile, and unworthy of kingly honour: and in few days he ſhall be deſtroyed, not in rage nor in battle.

21 And there ſhall ſtand up in his place (*t*) one deſpiſed, and the kingly honour ſhall not be given him: and he ſhall come privately, and ſhall obtain the kingdom by fraud.

22 And the arms of (*u*) the fighter ſhall be overcome before his face, and ſhall be broken; yea alſo (*w*) the prince of the covenant.

23 And after friendſhips,

(*o*) Ver. 17. *All his kingdom.* viz. all the kingdom of *Ptolemeus Epiphanes*, ſon of *Philopator*.

(*p*) Ibidem. *A daughter of women.* That is, a moſt beautiful woman, viz. his daughter *Cleopatra*.

(*q*) Ibidem. *To overthrow it.* viz. the kingdom of *Epiphanes*: but his policy ſhall not ſucceed: for Cleopatra ſhall take more to heart the intereſt of her huſband, than that of her father.

(*r*) Ver. 18. *The prince of his reproach.* Scipio the Roman general, called the prince of his reproach, becauſe he overthrew Antiochus, and obliged him to ſubmit to very diſhonourable terms, before he would *ceaſe* from the war.

(*s*) Ver. 20. *One moſt vile.* *Seleucus Philopator*, who ſent Heliodorus to plunder the temple: and was ſhortly after ſlain by the ſame Heliodorus.

(*t*) Ver. 21. *One deſpiſed.* viz. *Antiochus Epiphanes*, who at firſt was *deſpiſed* and not received for king. What is here ſaid of this prince, is accommodated by St. Jerome and others to Antichriſt: of whom this Antiochus was a figure.

(*u*) Ibidem. *Of the fighter.* That is, of them that ſhall oppoſe him, and ſhall fight againſt him.

(*w*) Ver. 22. *The prince of the covenant*, or *of the league.* The chief of them that conſpired againſt him: or the king of Egypt, his moſt potent adverſary.

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he will deal deceitfully with him: and he ſhall go up, and ſhall overcome with a ſmall people.

24 And he ſhall enter into rich and plentiful cities: and he ſhall do that which his fathers never did, nor his fathers fathers: he ſhall ſcatter their ſpoils, and their prey, and their riches, and ſhall forecaſt devices againſt the beſt fenced places: and this until a time.

25 And his ſtrength and his heart ſhall be ſtirred up againſt (x) the king of the ſouth with a great army: and the king of the ſouth ſhall be ſtirred up to battle with many and very ſtrong ſuccours: and they ſhall not ſtand, for they ſhall form deſigns againſt him.

26 And they that eat bread with him, ſhall deſtroy him, and his army ſhall be overthrown: and many ſhall fall down ſlain.

27 And the heart of the two kings ſhall be to do evil, and they ſhall ſpeak lies at one table, and they ſhall not proſper: becauſe as yet the end *is* unto another time.

28 And he ſhall return into his land with much riches: and his heart *ſhall be* againſt the holy covenant, and he ſhall ſucceed and ſhall return into his own land.

29 At the time appointed he ſhall return, and he ſhall come to the ſouth, but the latter time ſhall not be like the former.

30 And (y) the galleys and the Romans ſhall come upon him, and he ſhall be ſtruck, and ſhall return, and ſhall have indignation againſt the covenant of the ſanctuary, and he ſhall ſucceed: and he ſhall return and ſhall deviſe againſt them, that have forſaken the covenant of the ſanctuary.

31 And arms ſhall ſtand on his part, and they ſhall defile the ſanctuary of ſtrength, and ſhall take away the continual ſacrifice: and they ſhall (z) place *there* the abomination unto deſolation.

32 And ſuch as deal wickedly againſt the covenant ſhall

(x) Ver. 25. *The king.* *Ptolemeus Philometor.*

(y) Ver. 30. *The galleys and the Romans.* Popilius, and the other Roman embaſſadors, who came in galleys, and obliged him to depart from Egypt.

(z) Ver. 31. *They ſhall place there the abomination, &c.* The idol of *Jupiter Olympius*, which Antiochus ordered to be ſet up in the ſanctuary of the temple: which is here called the *ſanctuary of ſtrength*, from the Almighty that was worſhipped there.

deceitfully

deceitfully diſſemble: but the people that know their God ſhall prevail and ſucceed.

33 And they that are learned among the people ſhall teach many: and they ſhall fall by the ſword, and by fire, and by captivity, and by ſpoil for *many* days.

34 And when they ſhall have fallen, they ſhall be relieved with a ſmall help: and many ſhall be joined to them deceitfully.

35 And ſome of the learned ſhall fall, that they may be tried, and may be choſen, and made white even to the appointed time: becauſe yet there ſhall be another time.

36 And the king ſhall do according to his will, and he ſhall be lifted up, and ſhall magnify himſelf againſt every god: and he ſhall ſpeak great things againſt the God of gods, and ſhall proſper, till the wrath be accompliſhed. For the determination is made.

37 And he ſhall make no account of the God of his fathers: and he ſhall follow the luſt of women, and he ſhall not regard any gods: for he ſhall riſe up againſt all things.

38 But he ſhall worſhip (*a*) the god Maozim in his place: and a God whom his fathers knew not, he ſhall worſhip with gold, and ſilver, and precious ſtones, and things of great price.

39 And he ſhall do this to fortify Maozim with a ſtrange god, whom he hath acknowledged, (*b*) and he ſhall increaſe glory, and ſhall give them power over many, and ſhall divide *them* the land for nothing.

40 And at the time prefixed the king of the ſouth ſhall fight againſt him, and the king of the north ſhall come againſt him like a tempeſt, with chariots, and with horſemen, and with a great navy, and he ſhall enter into the countries, and ſhall deſtroy, and paſs through.

41 And he ſhall enter into the glorious land, and many ſhall fall: and theſe only ſhall be ſaved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

42 And he ſhall lay his hand upon the lands: and the land of Egypt ſhall not eſcape.

43 And he ſhall have power over the treaſures of gold, and of ſilver, and all the precious things of Egypt: and

(*a*) Ver. 38. *The god Maozim.* That is, the god of *forces* or *ſtrong-holds*.

(*b*) Ver. 39. *And he ſhall increaſe glory, &c.* He ſhall beſtow honours, riches, and lands, upon them that ſhall worſhip his god.

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he ſhall paſs through Lybia, and Ethiopia.

44 And tidings out of the eaſt, and out of the north ſhall trouble him: and he ſhall come with a great multitude to deſtroy and ſlay many.

45 And he ſhall fix his tabernacle (*c*) Apadno between the ſeas, upon a glorious and holy mountain: and he ſhall come even to the top thereof, and none ſhall help him.

CHAP. XII.

Michael ſhall ſtand up for the people of God: with other things relating to Antichriſt, and the end of the world.

BUT at that time ſhall Michael riſe up, the great prince, who ſtandeth for the children of thy people: and a time ſhall come ſuch as never was from the time that nations began even until that time. And at that time ſhall thy people be ſaved, every one that ſhall be found written in the book.

2 And many of thoſe that ſleep in the duſt of the earth, ſhall awake: ſome unto life everlaſting, and others unto reproach, to ſee *it* always.

3 But they that are (*a*) learned ſhall ſhine as the brightneſs of the firmament: and they that inſtruct many to juſtice, as ſtars for all eternity.

4 But thou, O Daniel, ſhut up the words, and ſeal the book, even to the time appointed: many ſhall paſs over, and knowledge ſhall be manifold.

5 And I Daniel looked, and behold as it were two others ſtood: one on this ſide upon the bank of the river, and another on that ſide, on the other bank of the river.

6 And I ſaid to the man that was clothed in linen, that ſtood upon the waters of the river: How long ſhall it be to the end of theſe wonders?

7 And I heard the man, that was clothed in linen, that ſtood upon the waters of the river, when he had lifted up his right hand, and his left hand to heaven, and had ſworn by him that liveth for ever, that *it ſhould be* unto a time, and times, and half a time. And when the ſcattering of the band of the holy people ſhall be accompliſhed, all theſe things ſhall be finiſhed.

8 And I heard, and underſtood not. And I ſaid: O my lord, what ſhall be after theſe things?

9 And he ſaid: Go, Daniel, becauſe the words are ſhut up,

(*c*) Ver. 45. *Apadno.* Some take it for the proper name of a place: others, from the Hebrew, tranſlate it *his palace.*

Chap. XII. (*a*) Ver. 3. *Learned*, viz. in the law of God and true wiſdom, which conſiſts in knowing and loving God.

and

and ſealed until the appointed time.

10 Many ſhall be choſen, and made white, and ſhall be tried as fire: and the wicked ſhall deal wickedly, and none of the wicked ſhall underſtand, but the learned ſhall underſtand.

11 And from the time when the continual ſacrifice ſhall be taken away, and the abomination unto deſolation ſhall be ſet up, there ſhall be a thouſand two hundred ninety days.

12 Bleſſed is he that waiteth, and cometh unto a thouſand three hundred thirty five days.

13 But go thou thy ways until the time appointed: and thou ſhalt reſt, and ſtand in thy lot unto the end of the days.

CHAP. XIII.

The hiſtory of (a) Suſanna, and the two elders.

NOW there was a man that dwelt in Babylon, and his name was Joakim:

2 And he took a wife whoſe name was Suſanna, the daughter of Helcias, a very beautiful woman, and one that feared God.

3 For her parents being juſt, had inſtructed their daughter according to the law of Moſes.

4 Now Joakim was very rich, and had an orchard near his houſe: and the Jews reſorted to him, becauſe he was the moſt honourable of them all.

5 And there were two of the ancients of the people appointed judges that year, of whom the Lord ſaid: Iniquity came out from Babylon from the ancient judges, that ſeemed to govern the people.

6 Theſe men frequented the houſe of Joakim, and all that had any matters of judgment came to them.

7 And when the people departed away at noon, Suſanna went in, and walked in her huſband's orchard.

8 And the old men ſaw her going in every day, and walking: and they were inflamed with luſt towards her:

9 And they perverted their

Chap. XIII. (a) *Suſanna.* This hiſtory, in all the ancient Greek and Latin bibles, was placed in the beginning of the book of Daniel: till St. Jerome, in his tranſlation, detached it from thence; becauſe he did not find it in the Hebrew: which is alſo the caſe of the hiſtory of Bel and the dragon. But both the one and the other are received by the catholick church: and were from the very beginning a part of the chriſtian bible.

own mind and turned away their eyes that they might not look unto heaven, nor remember juſt judgments.

10 So they were both wounded with the love of her, yet they did not make known their grief one to the other:

11 For they were aſhamed to declare to one another their luſt, being deſirous to have to do with her:

12 And they watched carefully every day to ſee her. And one ſaid to the other:

13 Let us now go home, for it is dinner time. So going out they departed one from another.

14 And turning back again, they came both to the ſame place: and aſking one another the cauſe, they acknowledged their luſt: and then they agreed together upon a time, when they might find her alone.

15 And it fell out, as they watched a fit day, ſhe went in on a time, as yeſterday and the day before, with two maids only, and was deſirous to waſh herſelf in the orchard: for it was hot weather.

16 And there was no body there, but the two old men that had hid themſelves and were conſidering her.

17 So ſhe ſaid to the maids: Bring me oil, and waſhing balls, and ſhut the doors of the orchard, that I may waſh me.

18 And they did as ſhe bad them: and they ſhut the doors of the orchard, and went out by a back door to fetch what ſhe had commanded them, and they knew not that the elders were hid within.

19 Now when the maids were gone forth, the two elders aroſe, and ran to her, and ſaid:

20 Behold the doors of the orchard are ſhut, and no body ſeeth us, and we are in love with thee: wherefore conſent to us, and lie with us.

21 But if thou wilt not, we will bear witneſs againſt thee, that a young man was with thee, and therefore thou didſt ſend away thy maids from thee.

22 Suſanna ſighed, and ſaid: I am ſtraitened on every ſide: for if I do this thing, it is death to me: and if I do it not, I ſhall not eſcape your hands.

23 But it is better for me to fall into your hands without doing it, than to ſin in the ſight of the Lord.

24 With that Suſanna cried out with a loud voice: and the elders alſo cried out againſt her,

25 And one *of them* ran to the door of the orchard, and opened it.

26 So

26 So when the ſervants of the houſe heard the cry in the orchard, they ruſhed in by the back door, to ſee what was the matter.

27 But after the old men had ſpoken, the ſervants were greatly aſhamed: for never had there been any ſuch word ſaid of Suſanna. And on the next day,

28 When the people were come to Joakim her huſband, the two elders alſo came full of *their* wicked device againſt Suſanna, to put her to death.

29 And they ſaid before the people: Send to Suſanna daughter of Helcias the wife of Joakim. And preſently they ſent.

30 And ſhe came with her parents, and children, and all her kindred.

31 Now Suſanna was exceeding delicate, and beautiful to behold.

32 But thoſe wicked men commanded that her face ſhould be uncovered (for ſhe was covered) that ſo at leaſt they might be ſatisfied with her beauty.

33 Therefore her friends, and all her acquaintance wept.

34 But the two elders riſing up in the midſt of the people, laid their hands upon her head.

35 And ſhe weeping looked up to heaven, for her heart had confidence in the Lord.

36 And the elders ſaid: As we walked in the orchard alone, this woman came in with two maids, and ſhut the doors of the orchard, and ſent away the maids from her.

37 Then a young man that was there hid came to her, and lay with her.

38 But we that were in a corner of the orchard, ſeeing this wickedneſs, ran up to them, and we ſaw them lie together.

39 And as for him, we could not take him, becauſe he was ſtronger than we, and opening the doors he leaped out:

40 But having taken this woman, we aſked who the young man was, but ſhe would not tell us: of this thing we are witneſſes.

41 The multitude believed them as being the elders and the judges of the people, and they condemned her to death.

42 Then Suſanna cried out with a loud voice, and ſaid: O eternal God, who knoweſt hidden things, who knoweſt all things before they come to paſs,

43 Thou knoweſt that they have born falſe witneſs againſt me: and behold I muſt die, whereas I have done none of theſe things, which theſe men have maliciouſly forged againſt me.

44 And the Lord heard her voice.

45 And when ſhe was led to be put to death, the Lord raiſed up the holy ſpirit of a young boy, whoſe name was Daniel:

46 And he cried out with a loud voice: I am clear from the blood of this woman.

47 Then all the people turning themſelves towards him, ſaid: What meaneth this word that thou haſt ſpoken?

48 But he ſtanding in the midſt of them, ſaid: Are ye ſo fooliſh, ye children of Iſrael, that without examination or knowledge of the truth, you have condemned a daughter of Iſrael?

49 Return to judgment, for they have borne falſe witneſs againſt her.

50 So all the people turned again in haſte, and the old men ſaid to him: Come, and ſit thou down among us, and ſhew it us: ſeeing God hath given thee the honour of old age.

51 And Daniel ſaid to the people: Separate theſe two far from one another, and I will examine them.

52 So when they were put aſunder one from the other, he called one of them, and ſaid to him: O thou that art grown old in evil days, now are thy ſins come *out*, which thou haſt committed before:

53 In judging unjuſt judgments, oppreſſing the innocent, and letting the guilty go free, whereas the Lord ſaith: The innocent and the juſt thou ſhalt not kill.

54 Now then if thou ſaweſt her, tell me under what tree thou ſaweſt them converſing together. He ſaid: Under a maſtick tree.

55 And Daniel ſaid: Well haſt thou lied againſt thy own head: for behold the Angel of God having received the ſentence of him, ſhall cut thee in two.

56 And having put him aſide, he commanded that the other ſhould come, and he ſaid to him: O thou ſeed of Chanaan, and not of Juda, beauty hath deceived thee, and luſt hath perverted thy heart:

57 Thus did you do to the daughters of Iſrael, and they for fear converſed with you: but a daughter of Juda would not abide your wickedneſs.

58 Now therefore tell me, under what tree didſt thou take them converſing together. And he anſwered: Under a holm tree.

59 And Daniel ſaid to him: Well haſt thou alſo lied againſt thy own head: for the Angel of the Lord waiteth with a ſword to cut thee in two, and to deſtroy you.

60 With that all the aſſembly cried out with a loud voice, and they bleſſed God, who ſaveth

ſaveth them that truſt in him.

61 And they roſe up againſt the two elders (for Daniel had convicted them of falſe witneſs by their own mouth) and they did to them as they had maliciouſly dealt againſt their neighbour,

62 To fulfil the law of Moſes: and they put them to death, and innocent blood was ſaved in that day.

63 But Helcias, and his wife praiſed God, for their daughter Suſanna, with Joakim her huſband, and all her kindred, becauſe there was no diſhoneſty found in her.

64 And Daniel became great in the ſight of the people from that day, and thence forward.

65 And king Aſtyages was gathered to his fathers, and Cyrus the Perſian received his kingdom.

CHAP. XIV.

The hiſtory of Bel; and of the great ſerpent worſhipped by the Babylonians.

AND Daniel was (a) the king's gueſt, and was honoured above all his friends.

2 Now the Babylonians had an idol called Bel: and there were ſpent upon him every day twelve great meaſures of fine flour, and forty ſheep, and ſix veſſels of wine.

3 The king alſo worſhipped him, and went every day to adore him: but Daniel adored his God. And the king ſaid to him: Why doſt thou not adore Bel?

4 And he anſwered, and ſaid to him: Becauſe I do not worſhip idols made with hands, but the living God, that created heaven, and earth, and hath power over all fleſh.

5 And the king ſaid to him: Doth not Bel ſeem to thee to be a living God? Seeſt thou not how much he eateth and drinketh every day?

6 Then Daniel ſmiled and ſaid: O king, be not deceived. For this is but clay within, and braſs without, and did never eat any thing.

7 And the king being angry called for his prieſts, and ſaid to them: If you tell me not, who it is that eateth up theſe expences, you ſhall die.

8 But if you can ſhew that Bel eateth theſe things, Daniel ſhall die, becauſe he hath blaſphemed againſt Bel. And Daniel ſaid to the king: Be it done according to thy word.

9 Now the prieſts of Bel were ſeventy beſides their

Chap. XIV. Ver. 1. (a) *The king's gueſt.* It ſeems moſt probable, that the king here ſpoken of was Evilmerodach, the ſon and ſucceſſor of Nabuchodonoſor, and a great favourer of the Jews.

wives, and little ones, and children. And the king went with Daniel into the temple of Bel.

10 And the priests of Bel said: Behold we go out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring:

11 And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel that hath lied against us.

12 And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

13 So it came to pass after they were gone out, the king set the meats before Bel: and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple before the king: and going forth they shut the door, and having sealed it with the king's ring, they departed.

14 But the priests went in by night, according to their custom, with their wives and their children: and they ate and drank up all.

15 And the king arose early in the morning, and Daniel with him.

16 And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king.

17 And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

18 And Daniel laughed: and he held the king that he should not go in: and he said: Behold the pavement, mark whose foot-steps these are.

19 Aud the king said: I see the foot-steps of men, and women, and children. And the king was angry.

20 Then he took the priests, and their wives, and their children: and they shewed him the private doors by which they came in, and consumed the things that were on the table.

21 The king therefore put them to death, and delivered Bel into the power of Daniel: who destroyed him, and his temple.

22 And there was a great dragon in that place, and the Babylonians worshipped him.

23 And the king said to Daniel: Behold thou canst not say now, that this is not a living God: adore him therefore.

24 And Daniel said: I adore the Lord my God: for he is the living God: but this *other* is no living God.

25 But give me leave, O king,

king, and I will kill this dragon without ſword or club. And the king ſaid: I give thee leave.

26 Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burſt aſunder. And he ſaid: Behold him whom you worſhipped.

27 And when the Babylonians had heard this, they took great indignation: and being gathered together againſt the king, they ſaid: The king is become a Jew. He hath deſtroyed Bel, he hath killed the dragon, and he hath put the prieſts to death.

28 And they came to the king, and ſaid: Deliver us Daniel, or elſe we will deſtroy thee, and thy houſe.

29 And the king ſaw that they preſſed upon him violently: and being conſtrained by neceſſity he delivered Daniel to them.

30 And they caſt him into (*b*) the den of lions, and he was there ſix days.

31 And in the den there were ſeven lions, and they had given to them two carcaſes every day, and two ſheep: but then they were not given unto them to the intent that they might devour Daniel.

32 Now there was in Judea a prophet called (*c*) Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

33 And the Angel of the Lord ſaid to Habacuc: Carry the dinner which thou haſt into Babylon to Daniel, who is in the lions den.

34 And Habacuc ſaid: Lord, I never ſaw Babylon, nor do I know the den.

35 And the Angel of the Lord took him by the top of his head, and carried him by the hair of his head, and ſet him in Babylon over the den in the force of his ſpirit.

36 And Habacuc cried,

(*b*) Ver. 30. *The den of lions.* Daniel was twice caſt into the den of lions: once under Darius the Mede, becauſe he had tranſgreſſed the king's edict, by praying three times a day; and another time under Evilmerodach by a ſedition of the people. This time he remained ſix days in the lions den; the other time only one night.

(a) Ver. 32. *Habacuc.* The ſame, as ſome think, whoſe prophecy is found among the leſſer prophets: but others believe him to be different.

ſaying:

saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

37 And Daniel said: Thou hast remembered me, O God, and thou hast not forsaken them that love thee.

38 And Daniel arose and ate. And the Angel of the Lord presently set Habacuc again in his own place.

39 And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions.

40 And the king cried out with a loud voice, saying: Great art thou, O Lord, the God of Daniel. And he drew him out of the lions den.

41 But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him.

42 Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions den.

The PROPHECY of (a) OSEE.

CHAP. I.

By marrying a harlot, and by the names of his children, the prophet sets forth the crimes of Israel and their punishment. He foretels their redemption by Christ.

THE word of the Lord, that came to Osee the son of Beeri, in the days of Ozias, Jonathan, Achaz, *and* Ezechias kings of Juda, and in the days of Jeroboam the son of Joas king of Israel.

2 The beginning of the Lord's speaking by Osee:

(a) *Osee*, or *Hosea*, whose name signifies *a saviour*, was the first in the order of time among those who are commonly called *lesser prophets*, because their prophecies are short. He prophesied in the kingdom of Israel, that is, of the ten tribes, about the same time as Isaias prophesied in the kingdom of Juda.

and

and the Lord ſaid to Oſee: Go, take thee (*a*) a wife of fornications, and have of her (*b*) children of fornications: for the land by fornication ſhall depart from the Lord.

3 So he went, and took Gomer the daughter of Debelaim: and ſhe conceived, and bore him a ſon.

4 And the Lord ſaid to him: Call his name Jezrahel: for yet a little while, and I will viſit the blood of Jezrahel upon the houſe of Jehu, and I will cauſe to ceaſe the kingdom of the houſe of Iſrael.

5 And in that day I will break in pieces the bow of Iſrael in the valley of Jezrahel.

6 And ſhe conceived again, and bore a daughter, and he ſaid to him: Call her name, (*c*) Without mercy: for I will not add any more to have mercy on the houſe of Iſrael, but I will utterly forget them.

7 And I will have mercy on the houſe of Juda, and I will ſave them by the Lord their God: and I will not ſave them by bow, nor by ſword, nor by battle, nor by horſes, nor by horſemen.

8 And ſhe weaned her that was *called* Without mercy. And ſhe conceived, and bore a ſon.

9 And he ſaid: Call his name, (*d*) Not my people: for you are not my people, and I will not be yours.

10 And (*e*) the number of the children of Iſrael ſhall be as the ſand of the ſea, that is without meaſure, and ſhall not be numbered. And it ſhall be in the place where it ſhall be ſaid to them: You are not my people: it ſhall be ſaid to them: *Ye are* the ſons of the living God.

11 And the children of Juda, and the children of

Chap. I. (*a*) Ver. 2. *A wife of fornications.* That is, a wife that hath been given to fornication. This was to repreſent the Lord's proceedings with his people Iſrael, who, by ſpiritual fornication, were continually offending him.

(*b*) Ibidem. *Children of fornication.* So called from the character of their mother, if not alſo from their own wicked diſpoſitions.

(*c*) Ver. 6. *Without mercy. Lo-Ruhamah.*

(*d*) Ver. 9. *Not my people. Lo-ammi.*

(*e*) Ver. 10. *The number, &c.* viz. of the true Iſraelites, the children of the church of Chriſt.

Iſrael ſhall be gathered together: and they ſhall appoint themſelves (*f*) one head, and ſhall come up out of the land: for (*g*) great is the day of Jezrahel.

CHAP. II.

Iſrael is juſtly puniſhed for leaving God. The abundance of grace in the church of Chriſt.

(*a*) SAY ye to your brethren: *You are* my people: and to your ſiſter: *Thou* haſt obtained mercy.

2 Judge (*b*) your mother, judge *her*: becauſe ſhe is not my wife, and I am not her huſband. Let her put away her fornications from her face, and her adulteries from between her breaſts.

3 Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born: and I will make her as a wilderneſs, and will ſet her as a land that none can paſs through, and will kill her with drought.

4 And I will not have mercy on her children: for they are the children of fornications.

5 For their mother hath committed fornication, ſhe that conceived them is covered with ſhame: for ſhe ſaid: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

6 Wherefore behold I will hedge up thy way with thorns, and I will ſtop it up with a wall, and ſhe ſhall not find her paths.

7 And ſhe ſhall follow after her lovers, and ſhall not overtake them: and ſhe ſhall ſeek them, and ſhall not find, and ſhe ſhall ſay: I will go, and return to my firſt huſband: becauſe it was better with me then, than now.

8 And ſhe did not know that I gave her corn, and wine, and oil, and multiplied her ſilver, and gold, which they have uſed in the ſervice of Baal.

9 Therefore will I return, and take away my corn in its ſeaſon, and my wine in

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(*f*) Ver. 11. *One head*, viz. Chriſt.

(*g*) Ibidem. *Great is the day of Jezrahel.* That is, of the ſeed of God: for *Jezrahel* ſignifies the ſeed of God.

Chap. II. (*a*) Ver. 1. *Say to your brethren, &c.* or, *Call your brethren My people, and your ſiſter Her that hath obtained mercy.* This is connected with the latter end of the foregoing chapter; and relates to the converts of Iſrael.

(*b*) Ver. 2. *Your mother.* The ſynagogue.

its

its ſeaſon, and I will ſet at liberty my wool, and my flax, which covered her diſgrace.

10 And now I will lay open her folly in the eyes of her lovers: and no man ſhall deliver her out of my hand:

11 And I will cauſe all her mirth to ceaſe, her ſolemnities, her new-moons, her ſabbaths, and all her feſtival times.

12 And I will deſtroy her vines, and her fig-trees, of which ſhe ſaid: Theſe are my rewards, which my lovers have given me: and I will make her as a foreſt, and the beaſts of the field ſhall devour her.

13 And I will viſit upon her the days of Baalim, to whom ſhe burnt incenſe, and decked herſelf out with her ear-rings, and with her jewels, and went after her lovers, and forgot me, ſaith the Lord.

14 Therefore, behold (c) I will allure her, and will lead her into the wilderneſs: and I will ſpeak to her heart.

15 And I will give her vine-dreſſers out of the ſame place, and the valley of Achor for an opening of hope: and ſhe ſhall ſing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt.

16 And it ſhall be in that day, ſaith the Lord: *That* ſhe ſhall call me: (d) My huſband, and ſhe ſhall call me no more Baali.

17 And I will take away the names of (e) Baalim out of her mouth, and ſhe ſhall no more remember their name.

(c) Ver. 14. *I will allure her, &c.* After all her diſloyalties, I will ſtill allure her by my grace, &c. and ſend her *vine-dreſſers*, viz. the apoſtles; originally her own children, who ſhall *open* to her the gates of *hope:* as heretofore at her coming into the land of promiſe, ſhe had all good ſucceſs after ſhe had ſatisfied the divine juſtice by the execution of Achan in the *valley of Achor*, *Joſue* vii.

(d) Ver. 16. *My huſband.* In Hebrew, Iſhi. *Baali* my lord. The meaning of this verſe is: that whereas *Iſhi* and *Baali* were uſed indifferently in thoſe days by wives ſpeaking to their huſbands; the ſynagogue, whom God was pleaſed to conſider as his ſpouſe, ſhould call him only *Iſhi*, and abſtain from the name of *Baali*, becauſe of its affinity with the name of the idol *Baal*.

(e) Ver. 17. *Baalim.* It is the plural number of Baal: for there were divers idols of Baal.

18 And

18 And in that day I will make a covenant with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure.

19 And (*f*) I will betroth thee to me for ever: and I will betroth thee to me in justice, and judgment, and in loving-kindness, and in tender mercies.

20 And I will betroth thee to me in faith: and thou shalt know that I am the Lord.

21 And it shall come to pass in that day: I will hear, saith the Lord, I will (*g*) hear the heavens, and they shall hear the earth.

22 And the earth shall hear the corn, and the wine, and the oil: and these shall hear Jezrahel.

23 And I will sow her unto me in the earth, and I will have mercy on her that was Without mercy.

24 And I will say to (*h*) that which was Not my people: Thou art my people: and they shall say: Thou art my God.

CHAP. III.

The prophet is commanded again to love an adultress; to signify God's love to the synagogue. The wretched state of the Jews for a long time, till at last they shall be converted.

AND the Lord said to me: Go yet again, and love a woman beloved of her friend, and an adultress; as the Lord loveth the children of Israel, and they look to strange gods, and love the husks of the grapes.

2 And I bought her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley.

3 And I said to her: Thou shalt wait for me many days: thou shalt not play the harlot, and thou shalt be no man's: and I also will wait for thee.

(*f*) Ver. 19. *I will betroth thee, &c.* This relates to the happy espousals of Christ with his church: which shall never be dissolved.

(*g*) Ver. 21. *Hear the heavens, &c.* All shall conspire in favour of the church, which in the following verse is called *Jezrahel*, that is, *the seed of God.*

(*h*) Ver. 24. *That which was not my people, &c.* This relates to the conversion of the Gentiles.

4 For

4 For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without (*a*) theraphim.

5 And after this the children of Israel shall return, and shall seek the Lord their God, and (*b*) David their king: and they shall fear the Lord, and his goodness in the last days.

CHAP. IV.

God's judgments against the sins of Israel: Juda is warned not to follow their example.

HEAR the word of the Lord, ye children of Israel, for the Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land.

2 Cursing, and lying, and killing, and theft, and adultery have overflowed, and blood hath touched blood.

3 Therefore shall the land mourn, and every one that dwelleth in it shall languish with the beasts of the field, and with the fowls of the air: yea, the fishes of the sea also shall be gathered together.

4 But yet (*a*) let not any man judge: and let not a man be rebuked: for thy people are as they that contradict the priest.

5 And thou shalt fall to day, and the prophet also shall fall with thee: in the night I have made thy mother to be silent.

6 My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.

7 According to the multitude of them so have they sinned against me: I will change their glory into shame.

8 They shall eat the sins of my people, and shall lift up their souls to their iniquity.

9 And there shall be like people like priest: and I will visit their ways upon them,

Chap. III. (*a*) Ver. 4. *Theraphim.* Images or representations.

(*b*) Ver. 5. *David their king.* That is, Christ, who is of the house of David.

Chap. IV. (*a*) Ver. 4. *Let not any man judge, &c.* As if he would say: It is in vain to strive with them, or reprove them, they are so obstinate in evil.

and I will repay them their devices.

10 And they ſhall eat and ſhall not be filled: they have committed fornication, and have not ceaſed: becauſe they have forſaken the Lord in not obſerving *his law*.

11 Fornication, and wine, and drunkenneſs take away the underſtanding.

12 My people have conſulted their ſtocks, and their ſtaff hath declared unto them: for the ſpirit of fornication hath deceived them, and they have committed fornication againſt their God.

13 They offered ſacrifice upon the tops of the mountains, and burnt incenſe upon the hills: under the oak, and the poplar, and the turpentine-tree, becauſe the ſhadow thereof was good: therefore ſhall your daughters commit fornication, and your ſpouſes ſhall be adultereſſes.

14 I will not viſit upon your daughters when they ſhall commit fornication, and upon your ſpouſes when they ſhall commit adultery: becauſe themſelves converſed with harlots, and offered ſacrifice with the effeminate, and the people that doth not underſtand ſhall be beaten.

15 If thou play the harlot, O Iſrael, at leaſt let not Juda offend: and go ye not into (*b*) Galgal, and come not up into Bethaven, and do not ſwear: The Lord liveth.

16 For Iſrael hath gone aſtray like a wanton heifer: now will the Lord feed them, as a lamb in a ſpacious place.

17 Ephraim is a partaker with idols, let him alone.

18 Their banquet is ſeparated, they have gone aſtray by fornication: they that ſhould have protected them have loved to bring ſhame upon them.

19 The wind hath bound them up in its wings, and they ſhall be confounded becauſe of their ſacrifices.

CHAP. V.

God's threats againſt the prieſts, the people, and princes of Iſrael, for their idolatry.

HEAR ye this, O prieſts, and hearken, O ye

(*b*) Ver. 15. *Galgal and Bethaven.* Places where idols were worſhipped. *Bethel*, which ſignifies *the houſe of God*, is called, by the prophet, *Bethaven*, that is, the *houſe of vanity*, from Jeroboam's golden calf that was worſhipped there.

Chap. V. (*a*) Ver. 1. *O prieſts.* What is ſaid of *prieſts* in this prophecy is chiefly underſtood of the prieſts of the kingdom of Iſrael: who were not true prieſts of the race of Aaron; but ſerved the calves at Bethel and Dan.

houſe

houſe of Iſrael, and give ear, O houſe of the king: for there is a judgment againſt you, becauſe you have been a ſnare to them whom you ſhould have watched over, and a net ſpread upon Thabor.

2 And you have turned aſide victims into the depth: and I *am* the teacher of them all.

3 I know Ephraim, and Iſrael is not hid from me: for now Ephraim hath committed fornication, Iſrael is defiled.

4 They will not ſet their thoughts to return to their God: for the ſpirit of fornication is in the midſt of them, and they have not known the Lord.

5 And the pride of Iſrael ſhall anſwer in his face: and Iſrael, and Ephraim ſhall fall in their iniquity, Juda alſo ſhall fall with them.

6 With their flocks, and with their herds, they ſhall go to ſeek the Lord, and ſhall not find him: he is withdrawn from them.

7 They have tranſgreſſed againſt the Lord, for they have begotten (*b*) children *that are* ſtrangers: now ſhall a month devour them with their portions.

8 Blow ye the cornet in Gabaa, the trumpet in Rama: howl ye in Bethaven, behind thy back, O Benjamin.

9 Ephraim ſhall be in deſolation in the day of rebuke: among the tribes of Iſrael I have ſhewed that which ſhall ſurely be.

10 The princes of Juda are become as they that take up *and remove* the bound: I will pour out my wrath upon them like water.

11 Ephraim is under oppreſſion, *and* broken in judgment: becauſe he began to go after filthineſs.

12 And I *will be* like a moth to Ephraim: and like rottenneſs to the houſe of Juda.

13 And Ephraim ſaw his ſickneſs, and Juda his band: and Ephraim went to the Aſſyrian, and ſent to the avenging king: and he ſhall not be able to heal you, neither ſhall he be able to take off the band from you.

14 For I will be like a lioneſs to Ephraim, and like a lion's whelp to the houſe of Juda: I, *even* I will catch, and go away, and there is none that can reſcue.

15 I will go and return to my place: until you are conſumed and ſeek my face.

(*b*) Ver. 7. *Children that are ſtrangers.* That is, aliens from God: and therefore they are threatened with ſpeedy deſtruction.

CHAP. VI.

Affliction ſhall be a means to bring many to Chriſt: a complaint of the untowardneſs of the Jews. God loves mercy more than ſacrifice.

IN their affliction they will riſe early to me: Come, and let us return to the Lord.

2 For he hath taken us, and he will heal us: he will ſtrike, aud he will cure us.

3 He will revive us after two days: on the third day he wlll raiſe us up, and we ſhall live in his ſight. We ſhall know, and we ſhall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth.

4 What ſhall I do to thee, O Ephraim? what ſhall I do to thee, O Juda? your mercy *is* as a morning cloud, and as the dew that goeth away in the morning.

5 For this reaſon have I hewed *them* by the prophets, I have ſlain them by the words of my mouth: and thy judgments ſhall go forth as the light.

6 For I deſired mercy, and not ſacrifice: and the knowledge of God more than holocauſts.

7 But they, like Adam, have tranſgreſſed the covenant, there have they dealt treacherouſly againſt me.

8 Galaad *is* a city of workers of idols, (*a*) ſupplanted with blood.

9 And like the jaws of highway robbers, they conſpire with the prieſts who murder in the way thoſe that paſs out of Sichem: for they have wrought wickedneſs.

10 I have ſeen a horrible thing in the houſe of Iſrael: the fornications of Ephraim there: Iſrael is defiled.

11 And thou alſo, O Juda, ſet thee a harveſt, when I ſhall bring back the captivity of my people.

CHAP. VII.

The manifold ſins of Iſrael, and of their kings, hinder the Lord from healing them.

WHEN I would have healed Iſrael, the

Chap. VI. (*a*) Ver. 8. *Supplanted with blood.* That is, undermined and brought to ruin, for ſhedding of blood: and, as it is ſignified in the following verſe, for *conſpiring with the prieſts* (of Bethel) like *robbers*, to *murder in the way* ſuch as *paſſed out of Sichem* to go towards the temple of Jeruſalem. Or elſe *ſupplanted with blood*, ſignifies flowing in ſuch manner with blood, as to ſuffer none to walk there without embruing the *ſoles* of their feet in blood.

iniquity

iniquity of Ephraim was discovered, and the wickedneſs of Samaria, for they have committed falſhood, and the thief is come in to ſteal, *and* the robber is abroad.

2 And leſt they may ſay in their hearts, that I remember all their wickedneſs: their own devices now have beſet them about, they have been done before my face.

3 They have (*a*) made the king glad with their wickedneſs: and the princes with their lies.

4 They are all adulterers like an oven heated by the baker: the city reſted *but* a little from the mingling of the leaven, till the whole was leavened.

5 The day of our king, the princes began to be mad with wine: he ſtretched out his hand with ſcorners.

6 Becauſe they have applied their heart like an oven, when he laid ſnares for them: he ſlept all the night baking them, in the morning himſelf was heated as a flaming fire.

7 They were all heated like an oven, and have devoured their judges: all their kings are fallen: there is none amongſt them that calleth unto me.

8 Ephraim himſelf is mixed among the nations: Ephraim is become as bread baked under the aſhes, that is not turned.

9 Strangers have devoured his ſtrength, and he knew it not: yea grey hairs alſo are ſpread about upon him, and he is ignorant of it.

10 And the pride of Iſrael ſhall be humbled before his face: and they have not returned to the Lord their God, nor have they ſought him for all this.

11 And Ephraim is become as a dove that is decoyed, not having a heart: they called upon Egypt, they went to the Aſſyrians.

12 And when they ſhall go, I will ſpread my net upon them: I will bring them down as the fowl of the air, I will ſtrike them as their congregation hath heard.

13 Wo to them, for they have departed from me: they ſhall be waſted becauſe they have tranſgreſſed againſt me: and I redeemed them: and they have ſpoken lies againſt me.

Chap. VII. (*a*) Ver. 3. *Made the king glad, &c.* To pleaſe *Jeroboam*, and their other kings, they have given themſelves up to the wicked worſhip of idols, which are meer falſhood and lies.

14 And they have not cried to me with their heart, but they howled in their beds: they have thought upon wheat and wine, they are departed from me.

15 And I have chaſtiſed them, and ſtrengthened their arms: and they have imagined evil againſt me.

16 They returned, that they might be without yoke: they became like a deceitful bow: their princes ſhall fall by the ſword, for the rage of their tongue. This is their deriſion in the land of Egypt.

CHAP. VIII.

The Iſraelites are threatened with deſtruction for their impiety and idolatry.

LET there be a trumpet in thy throat like an eagle upon the houſe of the Lord: becauſe they have tranſgreſſed my covenant, and have violated my law.

2 *Then* they ſhall call upon me: O my God, we Iſrael know thee.

3 Iſrael hath caſt off the thing that is good, the enemy ſhall purſue him.

4 They have reigned, but not by me: they have been princes, and I knew not: of their ſilver, and their gold they have made idols to themſelves, that they might periſh.

5 Thy calf, O Samaria, is caſt off, my wrath is kindled againſt them. How long will they be incapable of being cleanſed?

6 For itſelf alſo is *the invention* of Iſrael: a workman made it, and it is no god: for the calf of Samaria ſhall be turned to ſpiders webs.

7 For they ſhall ſow wind, and reap a whirlwind: there is no ſtanding ſtalk in it, the bud ſhall yield no meal: and if it ſhould yield, ſtrangers ſhall eat it.

8 Iſrael is ſwallowed up: Now is he become among the nations like an unclean veſſel.

9 For they are gone up to Aſſyria, a wild aſs alone by himſelf: Ephraim hath given gifts to his lovers.

10 But even though they ſhall have hired the nations, now will I gather them together: and they ſhall reſt a while from the burden of the king, and the princes.

11 Becauſe Ephraim hath made many altars to ſin: altars are become to him unto ſin.

12 I ſhall write to him my manifold laws, which have been accounted as foreign.

13 They ſhall offer victims, they ſhall ſacrifice fleſh, and ſhall eat it, and the Lord will not receive them: now will he remember their iniquity, and will viſit their ſins:

ſins: they ſhall return to Egypt.

14 And Iſrael hath forgotten his maker, and hath built temples: and Juda hath built many fenced cities: and I will ſend a fire upon his cities, and it ſhall devour the houſes thereof.

CHAP. IX.

The diſtreſs and captivity of Iſrael for their ſins and idolatry.

REJOICE not, O Iſrael: rejoice not as the nations *do:* for thou haſt committed fornication againſt thy God, thou haſt loved a reward upon every corn-floor.

2 The floor and the wine-preſs ſhall not feed them, and the wine ſhall deceive them.

3 They ſhall not dwell in the Lord's land: Ephraim is returned to Egypt, and hath eaten unclean things among the Aſſyrians.

4 They ſhall not offer wine to the Lord, neither ſhall they pleaſe him: their ſacrifices ſhall be like the bread of mourners: all that ſhall eat it, ſhall be defiled: for their bread is life for their ſoul, it ſhall not enter into the houſe of the Lord.

5 What will you do in the ſolemn day, in the day of the feaſt of the Lord.

6 For behold they are gone becauſe of deſtruction: Egypt ſhall gather them together, Memphis ſhall bury them: nettles ſhall inherit their beloved ſilver, the but ſhall be in their tabernacles.

7 The days of viſitation are come, the days of repaying are come: Know ye, O Iſrael, that the prophet was fooliſh, the ſpiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madneſs.

8 The watchman of Ephraim *was* with my God: the prophet is become a ſnare of ruin upon all his ways, madneſs is in the houſe of his God.

9 They have ſinned deeply, as in the days of Gabaa: he will remember their iniquity, and will viſit their ſin.

10 I found Iſrael like grapes in the deſart: I ſaw their fathers like the firſt fruits of the fig-tree in the top thereof: but they went in to Beelphegor, and alienated themſelves to *that* confuſion, and became abominable, as thoſe things *were*, which they loved.

11 As for Ephraim, their glory hath flown away like a bird from the birth, and from the womb, and from the conception.

12 And though they ſhould bring up their children, I will make them without children among men: yea and wo to them, when I ſhall depart from them.

13 Ephraim,

13 Ephraim, as I ſaw, was a Tyre, founded in beauty: and Ephraim ſhall bring out his children to the murderer.

14 Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breaſts.

15 All their wickedneſs is in Galgal, for there I hated them: for the wickedneſs of their devices I will caſt them forth out of my houſe: I will love them no more, all their princes are revolters.

16 Ephraim is ſtruck, their root is dried up, they ſhall yield no fruit. And if they ſhould have iſſue, I will ſlay the beſt beloved fruit of their womb.

17 My God will caſt them away, becauſe they hearkened not to him: and they ſhall be vagabonds among the nations.

CHAP. X.

After many benefits, great affliction ſhall fall upon the ten tribes, for their ingratitude to God.

ISRAEL a vine full of branches, the fruit is agreeable to it: according to the multitude of his fruit he hath multiplied altars, according to the plenty of his land he hath abounded with idols.

2 Their heart is divided, now they ſhall periſh: he ſhall break down their idols, he ſhall deſtroy their altars.

3 For now they ſhall ſay: We have no king: becauſe we fear not the Lord: and what ſhall a king do to us?

4 You ſpeak words of an unprofitable viſion, and you ſhall make a covenant: and judgment ſhall ſpring up as bitterneſs in the furrows of the field.

5 The inhabitants of Samaria have worſhipped (*a*) the kine of Bethaven: for the people thereof have mourned over it, and the wardens of its temple *who* rejoiced over it in its glory, becauſe it is departed from it.

6 For (*b*) itſelf alſo is carried into Aſſyria, a preſent to the avenging king: ſhame ſhall fall upon Ephraim, and Iſrael ſhall be confounded in his own will.

7 Samaria hath made her king to paſs as froth upon the face of the water.

8 And the high places of the idol, the ſin of Iſrael ſhall be deſtroyed: the bur and the thiſtle ſhall grow up over their altars: and they ſhall ſay to

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Chap. X. (*a*) Ver. 5. *The kine of Bethaven.* The golden calves of Jeroboam.

(*b*) Ver. 6. *Itſelf alſo is carried, &c.* One of the golden calves, was given by king Manahem, to Phul king of the Aſſyrians, to engage him to ſtand by him.

the

the mountains: Cover us; and to the hills: Fall upon us.

9 From the days of Gabaa, Iſrael hath ſinned, there they ſtood: the battle in Gabaa againſt the children of iniquity ſhall not overtake them.

10 According to my deſire I will chaſtiſe them: and the nations ſhall be gathered together againſt them, when they ſhall be chaſtiſed for their (*c*) two iniquities.

11 Ephraim is a heifer taught to love to tread out corn, but I paſſed over upon the beauty of her neck: I will ride upon Ephraim, Juda ſhall plow, Jacob ſhall break the furrows for himſelf.

12 Sow for yourſelves in juſtice, and reap in the mouth of mercy, break up your fallow ground: but the time to ſeek the Lord is, when he ſhall come that ſhall teach you juſtice.

13 You have plowed wickedneſs, you have reaped iniquity, you have eaten the fruit of lying: becauſe thou haſt truſted in thy ways, in the multitude of thy ſtrong ones:

14 A tumult ſhall ariſe among thy people: and all thy fortreſſes ſhall be deſtroyed (*d*) as Salmana was deſtroyed, by the houſe of him that judged Baal in the day of battle, the mother being dashed in pieces upon her children.

15 So hath Bethel done to you, becauſe of the evil of your iniquities.

CHAP. XI.

God proceeds in threatening Iſrael for their ingratitude: yet he will not utterly deſtroy them.

AS the morning paſſeth, ſo hath the king of Iſrael paſſed away. Becauſe Iſrael was a child, and I loved him: and (*a*) I called my ſon out of Egypt.

2 As (*b*) they called them, they went away from before their face: they offered

(*c*) Ver. 10. *Their two iniquities.* Their two calves.

(*d*) *As Salmana,* king of the Madianites, *was deſtroyed by the houſe,* that is, by the followers, *of him that judged Baal;* that is, of Gedeon, who threw down the altar of Baal; and was therefore called Jerobaal. See *Judges* vi. and viii.

Chap. XI. (*a*) Ver. 1. *I called my ſon.* viz. Iſrael. But as the calling of Iſrael out of Egypt, was a figure of the calling of Chriſt from thence: therefore this text is alſo applicable to Chriſt, as we learn from St. *Matt.* ii. 15.

(*b*) Ver. 2. *They called.* viz. Moſes and Aaron called: but they went away after other gods, and would not hear.

victims

victims to Baalim, and ſacrificed to idols.

3 And I was like a foſter father to Ephraim; I carried them in my arms: and they knew not that I healed them.

4 I will draw them with the cords of Adam, with the bands of love: and I will be to them at one that taketh of the yoke on their jaws: and I put his meat to him that he might eat.

5 He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his king: becauſe they would not be converted.

6 The ſword hath begun in his cities, and it ſhall conſume his choſen men, and ſhall devour their heads.

7 And my people ſhall long for my return: but a yoke ſhall be put upon them together, which ſhall not be taken off.

8 How ſhall I deal with thee, O Ephraim, ſhall I protect thee, O Iſrael? how ſhall I make thee as (*d*) Adama, ſhall I ſet thee as Seboim? my heart is turned within me, my repentance is ſtirred up.

9 I will not execute the fierceneſs of my wrath: I will not return to deſtroy Ephraim: becauſe I am God, and not man: the holy one in the midſt of thee, and I will not enter into the city.

10 They ſhall walk after the Lord, he ſhall roar as a lion: becauſe he ſhall roar, and the children of the ſea ſhall fear.

11 And they ſhall flie away like a bird out of Egypt, and like a dove out of the land of the Aſſyrians: and I will place them in their own houſes, ſaith the Lord.

12 Ephraim hath compaſſed me about with denials, and the houſe of Iſrael with deceit: but Juda went down as a witneſs with God, and is faithful with the ſaints.

CHAP. XII.

Iſrael is reproved for ſin. God's favours to them.

EPHRAIM feedeth on the wind, and followeth the *burning* heat: all the day long he multiplieth lies and deſolation: and he hath made a covenant with the Aſſyrians, and carried oil into Egypt.

2 Therefore there is a judgment of the Lord with Juda, and a viſitation for Jacob: he will render to him according to his ways, and according to his devices.

3 In the womb he ſupplanted his brother: and by

(*d*) Ver. 8. *Adama, &c.* *Adama* and *Seboim* were two cities in the neighbourhood of Sodom: and underwent the like deſtruction.

his

his ſtrength [he had ſucceſs with an Angel.

4 And he prevailed over the Angel, and was ſtrengthened: he wept, and made ſupplication to him: he found him in Bethel, and there he ſpoke with us.

5 Even the Lord the God of hoſts, the Lord *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always.

7 *He is like* Chanaan, there is a deceitful balance in his hand, he hath loved oppreſſion.

8 And Ephraim ſaid: But yet I am become rich, I have found me an idol: all my labours ſhall not find me any iniquity, that I have committed.

9 And I *that am* the Lord thy God from the land of Egypt, will yet cauſe thee to dwell in tabernacles, as in the days of the feaſt.

10 And I have ſpoken by the prophets, and I have multiplied viſions, and I have uſed ſimilitudes by the miniſtery of the prophets.

11 (*a*) If Galaad be an idol, then in vain were they in Galgal offering ſacrifices with bullocks: for their altars alſo are as heaps in the furrows of the field.

12 Jacob fled into the country of Syria, and Iſrael ſerved for a wife, and was a keeper for a wife.

13 But the Lord by a prophet brought Iſrael out of Egypt: and he was preſerved by a prophet.

14 Ephraim hath provoked me to wrath with his bitterneſs, and his blood ſhall come upon him, and his Lord will render his reproach unto him.

CHAP. XIII.

The judgments of God upon Iſrael for their ſins. Chriſt ſhall one day redeem them.

WHEN Ephraim ſpoke, a horror ſeized Iſrael: and he ſinned in Baal, and died.

2 And now they have ſinned more and more: and they have made to themſelves a molten thing of their ſilver as the likeneſs of idols, the whole is the work of craftſmen: to theſe they ſay: Sacrifice men, ye that adore calves.

3 Therefore they ſhall be

Chap. XII. (*a*) Ver. 11. *If Galaad be an idol, &c.* That is, if Galaad with all its idols and ſacrifices be like a mere idol itſelf, being brought to nothing by Theglathphalaſar: how vain is it to expect, that the idols worſhipped in Galgal ſhall be of any ſervice to the tribes that remain.

as a morning cloud, and as the early dew that paſſeth away, as the duſt that is driven with a whirlwind out of the floor, and as the ſmoke out of the chimney.

4 But I *am* the Lord thy God ſtom the Land of Egypt: and thou ſhalt know no God but me, and there is no Saviour beſide me.

5 I knew thee in the deſart, in the land of the wilderneſs.

6 According to their paſtures they were filled, and were made full: and they lifted up their heart, and have forgotten me.

7 And I will be to them as a lioneſs, as a leopard in the way of the Aſſyrians.

8 I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion, the beaſt of the field ſhall tear them.

9 Deſtruction is thy own, O Iſrael: thy help is only in me.

10 Where is thy king? now eſpecially let him ſave thee in all thy cities: and thy judges, of whom thou ſaidſt: Give me kings and princes.

11 I will give thee a king in my wrath, and will take *him* away in my indignation.

12 The iniquity of Ephraim is bound up, his ſin is hidden.

13 The ſorrows of a woman in labour ſhall come upon him, he is an unwiſe ſon: for now he ſhall not ſtand in the breach of the children.

14 I will deliver them out of the hand of death. I will redeem them from death: O death, I will be thy death, O hell, I will be thy bite: comfort is hidden from my eyes.

15 Becauſe he ſhall make a ſeparation between brothers: the Lord will bring a burning wind that ſhall riſe from the deſert: and it ſhall dry up his ſprings, and ſhall make his fountain deſolate, and he ſhall carry off the treaſure of every deſirable veſſel.

CHAP. XIV.

Samaria ſhall be deſtroyed. An exhortation to repentance: God's favour through Chriſt to the penitent.

LET Samaria (*a*) periſh becauſe ſhe hath ſtirred up her God to bitterneſs: let them periſh by the ſword, let their little ones be daſhed, and let the women with child be ript up.

Chap. XIV. (*a*) Ver. 1. *Periſh, &c.* 'Tis not a curſe or imprecation, but a propheſy of what ſhould come to paſs.

2 Return, O Iſrael, to the Lord thy God: for thou haſt fallen down by thy iniquity.

3 Take with you words, and return to the Lord, and ſay to him: Take away all iniquity, and receive the good: and we will render the calves of our lips.

4 Aſſyria ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more: The works of our hands are our gods: for thou wilt have mercy on the fatherleſs that is in thee.

5 I will heal their breaches, I will love them freely: for my wrath is turned away from them.

6 I will be as the dew, Iſrael ſhall ſpring as the lily, and his root ſhall ſhoot forth as that of Libanus.

7 His branches ſhall ſpread, and his glory ſhall be as the olive-tree: and his ſmell as that of Libanus.

8 They ſhall be converted that ſit under his ſhadow: they ſhall live upon wheat, and they ſhall bloſſom as a vine: his memorial ſhall be as the wine of Libanus.

9 Ephraim *ſhall ſay*, What have I to do any more with idols? I will hear him, and I will make him flouriſh like a green fir-tree: from me is thy fruit found.

10 Who is wiſe, and he ſhall underſtand theſe things? prudent, and he ſhall know theſe things? for the ways of the Lord are right, and the juſt ſhall walk in them: but the tranſgreſſors ſhall fall in them.

The PROPHECY of (a) JOEL.

CHAP. I.

The prophet deſcribes the judgments, that ſhall fall upon the people, and invites them to faſting and prayer.

THE word of the Lord that came to Joel the ſon of Phatuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

3 Tell ye of this to your children, and let your children tell their children, and their children to another generation.

4 (a) That which the palmer-worm hath left, the locuſt hath eaten; and that which the locuſt hath left, the bruchus hath eaten; and that which the bruchus hath left, the mildew hath deſtroyed.

5 Awake, ye that are drunk, and weep, and mourn all ye that take delight in drinking ſweet wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, ſtrong and without number: his teeth are like the teeth of a lion: and his

(a) *Joel.* Whoſe name, according to St. Jerome, ſignifies *the Lord God*; or, as others ſay, *the coming down of God*; propheſied about the ſame time in the kingdom of Judea, as Oſee did in the kingdom of Iſrael. He foretells under figures the great evils that were coming upon the people for their ſins; earneſtly exhorts them to repentance; and comforts them with the promiſe of a *teacher of juſtice*, viz. Chriſt Jeſus our Lord, and of the coming down of his holy Spirit.

Chap. I. (a) Ver. 4. *That which the palmer-worm hath left, &c.* Some underſtand this literally of the deſolation of the land by theſe inſects: others underſtand it of the different invaſions of the Chaldeans, or other enemies,

cheek

cheek-teeth as of a lion's whelp.

7 He hath laid my vineyard waſte, and hath pilled off the bark of my fig-tree: he hath ſtripped it bare, and caſt it away: the branches thereof are made white.

8 Lament like a virgin girded with ſackcloth for the huſband of her youth.

9 Sacrifice and libation is cut off from the houſe of the Lord: the prieſts, the Lord's miniſters, have mourned:

10 The country is deſtroyed, the ground hath mourned: for the corn is waſted, the wine is confounded, the oil hath languiſhed.

11 The huſbandmen are aſhamed, the vine-dreſſers have howled for the wheat, and for the barley, becauſe the harveſt of the field is periſhed.

12 The vineyard is confounded, and the fig-tree hath languiſhed: the pomegranate-tree, and the palm-tree, and the apple-tree, and all the trees of the field are withered: becauſe joy is withdrawn from the children of men.

13 Gird yourſelves, and lament, O ye prieſts, howl, ye miniſters of the altar: go in, lie in ſackcloth, ye miniſters of my God: becauſe ſacrifice and libation is cut off from the houſe of your God.

14 Sanctify ye a faſt, call an aſſembly, gather together the ancients, *and* all the inhabitants of the land into the houſe of your God: and cry ye to the Lord:

15 Ah, ah, ah, for the day: becauſe the day of the Lord is at hand, and it ſhall come like deſtruction from the mighty.

16 Is not *your* food cut off before your eyes, *and* joy and gladneſs from the houſe of our God?

17 The beaſts have rotted in their dung, the barns are deſtroyed, the ſtore-houſes are broken down: becauſe the corn is confounded.

18 Why did the beaſt groan, why did the herds of cattle low? becauſe there is no paſture for them: yea and the flocks of ſheep are periſhed.

19 To thee, O Lord, will I cry: becauſe fire hath devoured the beautiful places of the wilderneſs, and the flame hath burnt all the trees of the country.

20 Yea and the beaſts of the field have looked up to thee, as a garden bed that thirſteth after rain, for the ſprings of waters are dried up, and fire hath devoured the beautiful places of the wilderneſs.

CHAP. II.

The prophet foretels the terrible day of the Lord: exhorts ſinners to a ſincere converſion: and comforts

God's people with promiſes of future bleſſings under Chriſt.

BLOW ye the trumpet in Sion, ſound an alarm in my holy mountain, let all the inhabitants of the land tremble: becauſe (*a*) the day of the Lord cometh, becauſe it is nigh at hand.

2 A day of darkneſs, and of gloomineſs, a day of clouds and whirlwinds: (*b*) a numerous and ſtrong people as the morning ſpread upon the mountains: the like to it hath not been from the beginning, nor ſhall be after it even to the years of generation and generation.

3 Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleaſure before it, and behind it a deſolate wilderneſs, neither is there any one that can eſcape it.

4 The appearance of them is as the appearance of horſes, and they ſhall run like horſemen.

5 They ſhall leap like the noiſe of chariots upon the tops of mountains, like the noiſe of a flame of fire devouring the ſtubble, as a ſtrong people prepared to battle.

6 At their preſence the people ſhall be in grievous pain: all faces ſhall be made like a kettle.

7 They ſhall run like valiant men: like men of war they ſhall ſcale the wall: the men ſhall march every one on his way, and they ſhall not turn aſide from their ranks.

8 No one ſhall preſs upon his brother: they ſhall walk every one in his path: yea and they ſhall fall through the windows, and ſhall take no harm.

9 They ſhall enter into the city: they ſhall run upon the wall, they ſhall climb up the houſes, they ſhall come in at the windows as a thief.

10 At their preſence the earth hath trembled, the heavens are moved: the ſun and moon are darkened, and the ſtars have withdrawn their ſhining.

11 And the Lord hath uttered his voice before the face of his army: for his armies are exceeding great, for they are ſtrong and execute his word: for the day of the Lord is great and very terrible: and who can ſtand it?

12 Now therefore ſaith the Lord: Be converted to

Chap. II. (*a*) Ver. 1. *The day of the Lord.* That is, the time, when he will execute juſtice upon ſinners.

(*b*) Ver. 2. *A numerous and ſtrong people.* The Aſſyrians, or Chaldeans. Others underſtand all this of an army of locuſts laying waſte the land.

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me with all your heart, in fasting, and in weeping, and in mourning.

13 And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

14 Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?

15 Blow the trumpet in Sion, sanctify a fast, call a solemn assembly,

16 Gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber.

17 Between the porch and the altar the priests the Lord's ministers shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God?

18 The Lord hath been zealous for his land, and hath spared his people.

19 And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations.

20 And I will remove far off from you (c) the northern *enemy*: and I will drive him into a land unpassable, and desart, with his face towards the east sea, and his hinder part towards the utmost sea: and his stink shall ascend, and his rottenness shall go up, because he hath done proudly.

21 Fear not, O land, be glad and rejoice: for the Lord hath done great things.

22 Fear not, ye beasts of the fields: for the beautiful places of the wilderness are sprung, for the tree hath brought forth its fruit, the fig-tree, and the vine have yielded their strength.

23 And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice, and he will make the early and the latter rain to come down for you as in the beginning,

24 And the floors shall be filled with wheat, and the presses shall overflow with wine, and oil.

25 And I will restore to you the years, which the lo-

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cuſt, and the bruchus, and the mildew, and the palmer-worm hath eaten; my great hoſt which I ſent upon you.

26 And you ſhall eat in plenty, and ſhall be filled: and you ſhall praiſe the name of the Lord your God, who hath done wonders with you, and my people ſhall not be confounded for ever.

27 And you ſhall know that I am in the midſt of Iſrael: and I *am* the Lord your God, and there is none beſides: and my people ſhall not be confounded for ever.

28 And it ſhall come to paſs after this, that I will pour out my ſpirit upon all fleſh: and your ſons and your daughters ſhall propheſy: your old men ſhall dream dreams, and your young men ſhall ſee viſions.

29 Moreover upon my ſervants, and handmaids in thoſe days I will pour forth my ſpirit.

30 And I will ſhew wonders in heaven, and in earth, blood, and fire, and vapour of ſmoke.

31 The ſun ſhall be turned into darkneſs, and the moon into blood: before the great and dreadful day of the Lord doth come.

32 And it ſhall come to paſs, that every one that ſhall call upon the name of the Lord, ſhall be ſaved: for in mount Sion, and in Jeruſalem ſhall be ſalvation, as the Lord hath ſaid, and in the reſidue whom the Lord ſhall call.

CHAP. III.

The Lord ſhall judge all nations in the valley of Joſaphat. The evils that ſhall fall upon the enemies of God's people: his bleſſing upon the church of the ſaints.

FOR behold in thoſe days, and in that time when I ſhall bring back the captivity of Juda, and Jeruſalem,

2 I will gather together all nations, and will bring them down into the valley of Joſaphat: and I will plead with them there for my people, and for my inheritance Iſrael, whom they have ſcattered among the nations, and have parted my land.

3 And they have caſt lots upon my people: and the boy they have put in the ſtews, and the girl they have ſold for wine that they might drink.

4 But what have you to do with me, O Tyre, and Sidon, and all the coaſt of the Philiſtines? Will you revenge yourſelves on me? and if you revenge yourſelves on me, I will very ſoon return you a recompence upon your own head.

5 For you have taken away my ſilver, and my gold: and my deſirable, and moſt beautiful things you have carried into your temples.

6 And the children of Juda, and the children of Jeruſalem

ſalem you have ſold to the children of the Greeks, that you might remove them far off from their own country.

7 Behold, I will raiſe them up out of the place wherein you have ſold them: and I will return your recompence upon your own heads.

8 And I will ſell your ſons, and your daughters by the hands of the children of Juda, and they ſhall ſell them to the Sabeans, a nation far off, for the Lord hath ſpoken it.

9 Proclaim ye this among the nations: prepare war, rouſe up the ſtrong: let them come, let all the men of war come up.

10 Cut your plow-ſhares into ſwords, and your ſpades into ſpears. Let the weak ſay: I am ſtrong.

11 Break forth, and come, all ye nations from round about, and gather yourſelves together: there will the Lord cauſe all thy ſtrong ones to fall down.

12 Let them ariſe, and let the nations come up into the valley of Joſaphat: for there I will ſit to judge all nations round about.

13 Put ye in the ſickles, for the harveſt is ripe: come, and go down, for the preſs is full, the fats run over: for their wickedneſs is multiplied.

14 Nations, nations in the valley of deſtruction: for the day of the Lord is near in the valley of deſtruction.

15 The ſun and the moon are darkened, and the ſtars have withdrawn their ſhining.

16 And the Lord ſhall roar out of Sion, and utter his voice from Jeruſalem: and the heavens and the earth ſhall be moved, and the Lord ſhall be the hope of his people, and the ſtrength of the children of Iſrael.

17 And you ſhall know that I am the Lord your God, dwelling in Sion my holy mountain: and Jeruſalem ſhall be holy, and ſtrangers ſhall paſs through it no more.

18 And it ſhall come to paſs in that day, that the mountains ſhall drop down ſweetneſs, and the hills ſhall flow with milk: and waters ſhall flow through all the rivers of Juda: and (*a*) a fountain ſhall come forth of the houſe of the Lord, and ſhall water the torrent of thorns.

19 Egypt ſhall be a deſolation,

Chap. III. (*a*) Ver. 18. *A fountain ſhall come forth of the houſe of the Lord, &c.* viz. The fountain of grace in the church militant, and of glory in the church triumphant; which

ſolation, and Edom a wilderneſs deſtroyed: becauſe they have done unjuſtly againſt the children of Juda, and have ſhed innocent blood in their land.

20 And (*b*) Judea ſhall be inhabited for ever, and Jeruſalem to generation and generation.

21 And I will cleanſe their blood, which I had not cleanſed: and the Lord will dwell in Sion.

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which ſhall water *the torrent* or valley *of thorns*, that is, the ſouls that before, like barren ground, brought forth nothing but *thorns*; or that were afflicted with the *thorns* of croſſes and tribulations.

(*b*) Ver. 20. *Judea* — and *Jeruſalem*. That is, the ſpiritual Jeruſalem, viz. the church of Chriſt.

The PROPHECY of (*a*) AMOS.

CHAP. I.

The prophet threatens Damaſcus, Gaza, Tyre, Edom, and Ammon with the judgments of God, for their obſtinacy in ſin.

THE words of Amos, who was among the herdſmen of Thecua: Which he ſaw concerning Iſrael in the days of Ozias king of Juda, and in the days of Jeroboam the ſon of Joas king of Iſrael two years before (*a*) the earthquake.

2 And he ſaid: The Lord will

(*a*) *Amos* propheſied in Iſrael about the ſame time as Oſee: and was called from following the cattle to denounce God's judgments to the people of Iſrael, and the neighbouring nations, for their repeated crimes, in which they continued without repentance.

Chap. I. (*a*) Ver. 1. *The earthquake.* Many underſtand this of a great *earthquake*, which, they ſay, was felt at the time that king Ozias attempted to offer incenſe in the temple. But the beſt chronologiſts prove that the earthquake

will roar from Sion, and utter his voice from Jeruſalem: and the beautiful places of the ſhepherds have mourned, and the top of Carmel is withered.

3 Thus ſaith the Lord: (*b*) For three crimes of Damaſcus, and for four (*c*) I will not convert it: becauſe they have threſhed Galaad with iron wains.

4 And I will ſend a fire into the houſe of Azael, and it ſhall devour the houſes of Benadad.

5 And I will break the bar of Damaſcus: and I will cut off the inhabitants from the plain of the idol, and him that holdeth the ſcepter from the houſe of pleaſure: and the people of Syria ſhall be carried away to Cyrene, ſaith the Lord.

6 Thus ſaith the Lord: For three crimes of Gaza, and for four I will not convert it, becauſe they have carried away a perfect captivity, to ſhut them up in Edom.

7 And I will ſend a fire on the wall of Gaza, and it ſhall devour the houſes thereof.

8 And I will cut off the inhabitant from Azotus, and him that holdeth the ſcepter from Aſcalon: and I will turn my hand againſt Accaron, and the reſt of the Philiſtines ſhall periſh, ſaith the Lord God.

9 Thus ſaith the Lord: For three crimes of Tyre, and for four I will not convert it: becauſe they have ſhut up an entire captivity in Edom, and have not remembered the covenant of brethren.

10 And I will ſend a fire upon the wall of Tyre, and it ſhall devour the houſes thereof.

11 Thus ſaith the Lord: For three crimes of Edom, and for four I will not convert him: becauſe he hath purſued his brother with the ſword, and hath caſt off all pity, and hath carried on his fury, and hath kept his wrath to the end.

12 I will ſend a fire into Theman: and it ſhall devour the houſes of Boſra.

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quake here ſpoken of muſt have been before that time: becauſe Jeroboam the ſecond, under whom Amos propheſied, was dead long before that attempt of Ozias.

(*b*) Ver. 3. *For three crimes — and for four.* That is, for their many unrepented of crimes.

(*c*) Ibidem. *I will not convert it.* That is, I will not ſpare them, nor turn away the puniſhments I deſign to inflict upon them.

13 Thus

13 Thus ſaith the Lord: For three crimes of the children of Ammon, and for four I will not convert him: becauſe he hath ript up the women with child of Galaad to enlarge his border.

14 And I will kindle a fire in the wall of Rabba: and it ſhall devour the houſes thereof with ſhouting in the day of battle, and with a whirlwind in the day of trouble.

15 And (*d*) Melchom ſhall go into captivity, both he, and his princes together, ſaith the Lord.

CHAP. II.

The judgments with which God threatens Moab, Juda, and Iſrael for their ſins, and their ingratitude.

THUS ſaith the Lord: For three crimes of Moab, and for four I will not convert him: becauſe he hath burnt the bones of the king of Edom even to aſhes.

2 And I will ſend a fire into Moab, and it ſhall devour the houſes of Carioth: and Moab ſhall die with a noiſe, with the ſound of the trumpet:

3 And I will cut off the judge from the midſt thereof, and will ſlay all his princes with him, ſaith the Lord.

4 Thus ſaith the Lord: For three crimes of Juda, and for four I will not convert him: becauſe he hath caſt away the law of the Lord, and hath not kept his commandments: for their idols have cauſed them to err, after which their fathers have walked.

5 And I will ſend a fire into Juda, and it ſhall devour the houſes of Jeruſalem.

6 Thus ſaith the Lord: For three crimes of Iſrael, and for four I will not convert him: becauſe he hath ſold the juſt man for ſilver, and the poor man for a pair of ſhoes.

7 They bruiſe the heads of the poor upon the duſt of the earth, and turn aſide the way of the humble: and the ſon and his father have gone to the *ſame* young woman, to profane my holy name.

8 And they ſat down upon garments laid to pledge by every altar: and drank the wine of the condemned in the houſe of their God.

9 Yet I caſt out the Amorrhite before their face: whoſe height was like the height of cedars, and who was ſtrong as an oak: and

(*d*) Ver. 15. *Melchom.* The god of the Ammonites, otherwiſe called Moloch.

I de-

I deſtroyed his fruit from above, and his roots beneath.

10 It is I that brought you up out of the land of Egypt, and I led you forty years through the wilderneſs, that you might poſſeſs the land of the Amorrhite.

11 And I raiſed up of your ſons for prophets, and of your young men for Nazarites. Is it not ſo, O ye children of Iſrael, ſaith the Lord?

12 And you will preſent wine to the Nazarites: and command the prophets, ſaying: Propheſy not.

13 Behold, (*a*) I will ſcreek under you, as a wain ſcreeketh that is laden with hay.

14 And flight ſhall periſh from the ſwift, and the valiant ſhall not poſſeſs his ſtrength, neither ſhall the ſtrong ſave his life.

15 And he that holdeth the bow ſhall not ſtand, and the ſwift of foot ſhall not eſcape, neither ſhall the rider of the horſe ſave his life.

16 And the ſtout of heart among the valiant ſhall flee away naked in that day, ſaith the Lord.

CHAP. III.

The evils that ſhall fall upon Iſrael for their ſins.

HEAR the word that the Lord hath ſpoken concerning you, O ye children of Iſrael: concerning the whole family that I brought up out of the land of Egypt, ſaying:

2 You only have I known of all the families of the earth: therefore will I (*a*) viſit upon you all your iniquities.

3 Shall two walk together, except they be agreed?

4 Will a lion roar in the foreſt, if he have no prey? will the lion's whelp cry out of his den, if he have taken nothing?

5 Will the bird fall into the ſnare upon the earth, if there be no fowler? Shall the ſnare be taken up from the earth, before it hath taken ſomewhat?

6 Shall the trumpet ſound in a city, and the people not be afraid? Shall there be (*b*) evil in a city, which the Lord hath not done?

Chap. II. (*a*) Ver. 13. *I will ſcreek.* Unable to bear any longer the enormous load of your ſins, &c. The Spirit of God, as St. Jerome takes notice, accommodates himſelf to the education of the prophet, and inſpires him with compariſons taken from country affairs.

Chap. III. (*a*) Ver. 2. *Viſit upon.* That is, puniſh.

(*b*) Ver. 6. *Evil in a city.* He ſpeaks of the *evil* of puniſhments, of war, famine, peſtilence, deſolation, &c. but not of the *evil* of ſin, of which God is not the author.

7 For

7 For the Lord God doth nothing without revealing his ſecret to his ſervants the prophets.

8 The lion ſhall roar, who will not fear? The Lord God hath ſpoken, who ſhall not propheſy?

9 Publiſh it in the houſes of Azotus, and in the houſes of the land of Egypt: and ſay: Aſſemble yourſelves upon the mountains of Samaria, and behold the many follies in the midſt thereof, and them that ſuffer oppreſſion in the inner rooms thereof.

10 And they have not known to do the right thing, ſaith the Lord, ſtoring up iniquity, and robberies in their houſes.

11 Therefore thus ſaith the Lord God: The land ſhall be in tribulation, and ſhall be compaſſed about: and thy ſtrength ſhall be taken away from thee, and thy houſes ſhall be ſpoiled.

12 Thus ſaith the Lord: As if a ſhepherd ſhould get out of the lion's mouth two legs, or the tip of the ear: ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in a piece of a bed, and in the couch of Damaſcus.

13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord, the God of hoſts:

14 That in the day when I ſhall begin to viſit the tranſgreſſions of Iſrael, I will viſit upon him, and upon the altars of Bethel: and the horns of the altars ſhall be cut off, and ſhall fall to the ground.

15 And I will ſtrike the winter-houſe with the ſummer-houſe: and the houſes of ivory ſhall periſh, and many houſes ſhall be deſtroyed, ſaith the Lord.

CHAP. IV.

The Iſraelites are reproved for their oppreſſing the poor, for their idolatry, and their incorrigibleneſs.

HEAR this word, ye (*a*) fat kine that are in the mountains of Samaria: you that oppreſs the needy, and cruſh the poor: that ſay to your maſters: Bring, and we will drink.

2 The Lord God hath ſworn by his holineſs, that lo the days ſhall come upon you, when they ſhall lift you up on pikes, and what ſhall remain of you in boiling pots.

3 And you ſhall go out at the breaches one over-againſt the other, and you ſhall be

Chap. IV. (*a*) Ver. 1. *Fat kine.* He means the great ones, that lived in plenty and wealth.

caſt

caſt forth into (*b*) Armon, ſaith the Lord.

4 Come ye to Bethel, and do wickedly: to Galgal, and multiply tranſgreſſions: and bring in the morning your victims, your tithes in three days.

5 And offer a ſacrifice of praiſe with leaven: and call free offerings, and proclaim it: for ſo you would do, O children of Iſrael, ſaith the Lord God.

6 Whereupon I alſo have given you dullneſs of teeth in all your cities, and want of bread in all your places: yet you have not returned to me, ſaith the Lord.

7 I alſo have withholden the rain from you, when there were yet three months to the harveſt: and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon; and the piece whereupon I rained not, withered.

8 And two and three cities went to one city to drink water, and were not filled: yet you returned not to me, ſaith the Lord.

9 I ſtruck you with a burning wind, and with mildew, the palmer-worm hath eaten up your many gardens, and your vineyards: your olive-groves, and fig-groves: yet you returned not to me, ſaith the Lord.

10 I ſent death upon you in the way of Egypt, I ſlew your young men with the ſword, even to the captivity of your horſes: and I made the ſtink of your camp to come up into your noſtrils: yet you returned not to me, ſaith the Lord.

11 I deſtroyed *ſome of* you, as God deſtroyed Sodom and Gomorrha, and you were as a firebrand pluckt out of the burning: yet you returned not to me, ſaith the Lord.

12 Therefore I will do theſe things to thee, O Iſrael: and after I ſhall have done theſe things to thee, be prepared to meet thy God, O Iſrael.

13 For behold he that formeth the mountains and createth the wind, and declareth his word to man, he that maketh the morning miſt, and walketh upon the high places of the earth: the Lord the God of hoſts is his name.

CHAP. V.

A lamentation for Iſrael: an exhortation to return to God.

HEAR ye this word, which I take up concerning you for a lamenta-

(*b*) Ver. 3. *Armon.* A foreign country: ſome underſtand it of Armenia.

tion. The houſe of Iſrael is fallen, and it ſhall riſe no more.

2 The virgin of Iſrael is caſt down, upon her land, there is none to raiſe her up.

3 For thus ſaith the Lord God: The city, out of which came forth a thouſand, there ſhall be left in it a hundred: and out of which there came a hundred, there ſhall be left in it ten, in the houſe of Iſrael.

4 For thus ſaith the Lord to the houſe of Iſrael: Seek ye me, and you ſhall live.

5 But ſeek not (*a*) Bethel, and go not into Galgal, neither ſhall you paſs over to Berſabee: for Galgal ſhall go into captivity, and Bethel ſhall be good for nothing.

6 Seek ye the Lord, and live: leſt the houſe of Joſeph be burnt with fire, and it ſhall devour, and there ſhall be none to quench Bethel.

7 You that turn judgment into wormwood, and forſake juſtice in the land.

8 *Seek* him that maketh (*b*) Arcturus, and Orion, and that turneth darkneſs into morning, and that changeth day into night: that calleth the waters of the ſea, and poureth them out upon the face of the earth: The Lord is his name.

9 He that (*c*) with a ſmile bringeth deſtruction upon the ſtrong, and waſte upon the mighty.

10 They have hated him that rebuketh in the gate: and have abhorred him that ſpeaketh perfectly.

11 Therefore becauſe you robbed the poor, and took the choice prey from him: you ſhall build houſes with ſquare ſtone, and ſhall not dwell in them: you ſhall plant moſt delightful vineyards, and ſhall not drink the wine of them.

12 Becauſe I know your manifold crimes, and your grievous ſins: enemies of the juſt, taking bribes, and oppreſſing the poor in the gate.

13 Therefore the prudent ſhall keep ſilence at that time, for it is in an evil time.

14 Seek ye good, and not evil, that you may live: and the Lord the God of hoſts will be with you, as you have ſaid.

15 Hate evil, and love good, and eſtabliſh judg-

Chap. V. (*a*) Ver. 1. *Bethel,——Galgal,——Berſabee.* The places where they worſhipped their idols.

(*b*) Ver. 8. *Arcturus and Orion: Arcturus* is a bright ſtar in the north: *Orion* a beautiful conſtellation in the ſouth.

(*c*) Ver. 9. *With a ſmile.* That is, with all eaſe, and without making any effort.

ment in the gate: it may be the Lord the God of hosts may have mercy on the remnant of Joseph.

16 Therefore thus saith the Lord the God of hosts the sovereign Lord: In every street *there shall be* wailing: and in all places that are without, they shall say: Alas, alas! and they shall call the husbandman to mourning, and such as are skilful in lamentation to lament.

17 And in all vineyards there shall be wailing: because I will pass through in the midst of thee, saith the Lord.

18 Wo to them that desire the day of the Lord: to what end is it for you? The day of the Lord *is* darkness, and not light.

19 As if a man should flee from the face of a lion, and a bear should meet him: or enter into the house, and lean with his hand upon the wall, and a serpent should bite him.

20 Shall not the day of the Lord be darkness, and not light: and obscurity, and no brightness in it?

21 I hate, and have rejected your festivities: and I will not receive the smell of your assemblies.

22 And if you offer me holocausts, and your gifts, I will not receive them: neither will I regard the vows of your fat beasts.

23 Take away from me the tumult of thy songs: and I will not hear the canticles of thy harp.

24 But judgment shall be revealed as water, and justice, as a mighty torrent.

25 (*d*) Did you offer victims and sacrifices to me in the desart for forty years, O house of Israel?

26 But you carried (*e*) a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves.

27 And I will cause you to go into captivity beyond Damascus, saith the Lord, the God of hosts is his name.

CHAP. VI.

The desolation of Israel for their pride and luxury.

WO to you that are wealthy in Sion, and to you that have confidence

(*d*) Ver. 25. *Did you offer, &c.* Except the sacrifices, that were offered at the first, in the dedication of the tabernacle, the Israelites offered no sacrifices in the desart.

(*e*) Ver. 26. *A tabernacle, &c.* All this alludes to the idolatry which they committed, when they were drawn away by the daughters of Moab to the worship of their gods, *Numb.* xxv.

in the mountain of Samaria: ye great men, heads of the people, that go in with ſtate into the houſe of Iſrael.

2 Paſs ye over to Chalane, and ſee, and go from thence into Emath the great: and go down into Geth of the Philiſtines, and to all the beſt kingdoms of theſe: if their border be larger than your border.

3 You that are ſeparated unto the evil day: and that approach to the throne of iniquity.

4 You that ſleep upon beds of ivory, and are wanton on your couches: that eat the lambs out of the flock and the calves out of the midſt of the herd.

5 You that ſing to the ſound of the pſaltery: they have thought themſelves to have inſtruments of muſick like David.

6 That drink wine in bowls, and anoint themſelves with the beſt ointments: and they are not concerned for the affliction of Joſeph.

7 Wherefore now they ſhall go captive at the head of them that go into captivity: and the faction of the luxurious ones ſhall be taken away.

8 The Lord God hath ſworn by his own ſoul, ſaith the Lord the God of hoſts: I deteſt the pride of Jacob, and I hate his houſes, and I will deliver up the city with the inhabitants thereof.

9 And if there remain ten men in one houſe, they alſo ſhall die.

10 And a man's kinſman ſhall take him up, and ſhall burn him, that he may carry the bones out of the houſe: and he ſhall ſay to him that is in the inner rooms of the houſe: Is there yet any with thee?

11 And he ſhall anſwer: There is an end. And he ſhall ſay to him: Hold thy peace, and mention not the name of the Lord.

12 For behold the Lord hath commanded, and he will ſtrike the greater houſe with breaches, and the leſſer houſe with clefts.

13 Can horſes run upon the rocks, or can any one plow with buffles? for you have turned judgment into bitterneſs, and the fruit of juſtice into wormwood?

14 You that rejoice in a thing of naught: you that ſay: Have we not taken unto us horns by our own ſtrength?

15 But behold, I will raiſe up a nation againſt you, O houſe of Iſrael, ſaith the Lord the God of hoſts: and they ſhall deſtroy you from the entrance of Emath, even to the torrent of the deſart.

CHAP.

CHAP. VII.

The prophet ſees, in three viſions, evils coming upon Iſrael: he is accuſed of treaſon by the prieſt of Bethel.

THESE things the Lord God ſhewed to me: and behold (*a*) the locuſt was formed in the beginning of the ſhooting up of the latter rain, and lo *it was* the latter rain after the king's mowing.

2 And it came to paſs, that when they had made an end of eating the graſs of the land, I ſaid: O Lord God, be merciful, I beſeech thee: who ſhall raiſe up Jacob, for he is very little?

3 The Lord had pity upon this: It ſhall not be, ſaid the Lord.

4 Theſe things the Lord God ſhewed to me: and behold the Lord called for judgment unto fire, and it devoured the great deep and ate up a part at the ſame time.

5 And I ſaid: O Lord God, ceaſe, I beſeech thee: who ſhall raiſe up Jacob, for he is a little one?

6 The Lord had pity upon this: Yea this alſo ſhall not be, ſaid the Lord God.

7 Theſe things the Lord ſhewed to me: and behold the Lord *was* ſtanding upon a plaſtered wall, and in his hand a maſon's trowel.

8 And the Lord ſaid to me: What ſeeſt thou, Amos? And I ſaid: A maſon's trowel. And the Lord ſaid: Behold, I will lay down the trowel in the midſt of my people Iſrael: I will plaſter them over no more.

9 And the high-places of the idol ſhall be thrown down, and the ſanctuaries of Iſrael ſhall be laid waſte: and I will riſe up againſt the houſe of Jeroboam with the ſword.

10 And Amaſias the prieſt of Bethel ſent to Jeroboam king of Iſrael, ſaying: Amos hath rebelled againſt thee in the midſt of the houſe of Iſrael: the land is not able to bear all his words.

11 For thus ſaith Amos: (*b*) Jeroboam ſhall die by the ſword, and Iſrael ſhall be carried away captive out of their own land.

12 And

Chap. VII. (*a*) Ver. 1. *The locuſt, &c.* Theſe judgments by locuſts and fire, which, by the prophet's interceſſion, were moderated, ſignify the former invaſions of the Aſſyrians under *Phul* and *Teglathphalaſar*, before the utter deſolation of Iſrael by *Salmanaſar*.

(*b*) Ver, 11. *Jeroboam ſhall die by the ſword.* The pro-

12 And Amaſias ſaid to Amos: Thou ſeer, go, flee away into the land of Juda: and eat bread there, and propheſy there.

13 But propheſy not again any more in Bethel: becauſe it is the king's ſanctuary, and it is the houſe of the kingdom.

14 And Amos anſwered, and ſaid to Amaſias: (c) I am not a prophet, nor am I the ſon of a prophet: but I am a herdſman plucking wild figs.

15 And the Lord took me when I followed the flock, and the Lord ſaid to me: Go, propheſy to my people Iſrael.

16 And now hear thou the word of the Lord: Thou ſayeſt: Thou ſhalt not propheſy againſt Iſrael, and thou ſhalt not drop *thy word* (d) upon the houſe of the idol.

17 Therefore thus ſaith the Lord: Thy wife ſhall play the harlot in the city, and thy ſons, and thy daughters ſhall fall by the ſword, and thy land ſhall be meaſured by a line: and thou ſhalt die in a polluted land, and Iſrael ſhall go into captivity out of their land.

CHAP. VIII.

Under the figure of a hook, which bringeth down the fruit, the approaching deſolation of Iſrael is foreſhewed for their avarice and injuſtices.

THESE things the Lord ſhewed to me: and behold a hook to draw down the fruit.

2 And he ſaid: What ſeeſt thou, Amos? And I ſaid: A hook to draw down fruit. And the Lord ſaid to me: The end is come upon my people Iſrael: I will not again paſs by them any more.

3 And the hinges of the temple ſhall ſcreek in that day, ſaith the Lord God: many ſhall die: ſilence ſhall be caſt in every place.

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phet did not ſay this; but that the Lord would *riſe up againſt the houſe of Jeroboam with the ſword:* which was verified, when Zacharias the ſon and ſucceſſor of Jeroboam was ſlain by the ſword, 4 *Kings* xv. 10.

(c) Ver. 14. *I am not a prophet.* That is, I am not a prophet by education: nor is propheſying my calling or profeſſion: but I am a herdſman, whom God was pleaſed to ſend hither to propheſy to Iſrael.

(d) Ver. 16. *The houſe of the idol,* viz. of the calf, worſhipped in Bethel.

4 Hear

4 Hear this, you that cruſh the poor, and make the needy of the land to fail,

5 Saying: When will the month be over, and we ſhall ſell our wares: and the ſabbath, and we ſhall open the corn: that we may leſſen the meaſure, and increaſe the ſicle, and may convey in deceitful balances,

6 That we may poſſeſs the needy for money, and the poor for a pair of ſhoes, and may ſell the refuſe of the corn?

7 The Lord hath ſworn againſt the pride of Jacob: Surely I will never forget all their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein: and riſe up altogether as a river, and be caſt out, and run down as the river of Egypt?

9 And it ſhall come to paſs in that day, ſaith the Lord God, that the ſun ſhall go down at mid-day, and I will make the earth dark in the day of light.

10 And I will turn your feaſts into mourning, and all your ſongs into lamentation: and I will bring up ſackcloth upon every back of yours, and baldneſs upon every head: and I will make it as the mourning of an only ſon, and the latter end thereof as a bitter day.

11 Behold the days come, ſaith the Lord, and I will ſend forth a famine into the land: not a famine of bread, nor a thirſt of water, but of hearing the word of the Lord.

12 And they ſhall move from ſea to ſea, and from the north to the eaſt: they ſhall go about ſeeking the word of the Lord, and ſhall not find it.

13 In that day the fair virgins, and the young men ſhall faint for thirſt.

14 They that ſwear by the ſin of Samaria, and ſay: Thy God, O Dan, liveth: and the way of Berſabee liveth: and they ſhall fall, and ſhall riſe no more.

CHAP. IX.

The certainty of the deſolation of Iſrael: the reſtoring of the tabernacle of David, and the converſion of the Gentiles to the church; which ſhall flouriſh for ever.

I Saw the Lord ſtanding upon the altar, and he ſaid: Strike the hinges, and let the lintels be ſhook: for there is covetouſneſs in the head of them all, and I will ſlay the laſt of them with the ſword: there ſhall be no flight for them: they ſhall flee, and he that ſhall flee of them ſhall not be delivered.

2 Though they go down, even to hell, thence ſhall my hand bring them out: and though they climb up to heaven,

ven, thence will I bring them down.

3 And though they be hid in the top of Carmel, I will ſearch and take them away from thence: and though they hide themſelves from my eyes in the depth of the ſea, there will I command the ſerpent and he ſhall bite them.

4 And if they go into captivity before their enemies, there will I command the ſword, and it ſhall kill them. And I will ſet my eyes upon them for evil, and not for good.

5 And the Lord, the God of hoſts, *is he* who toucheth the earth, and it ſhall melt: and all that dwell therein ſhall mourn: and it ſhall riſe up as a river, and ſhall run down as the river of Egypt.

6 He that buildeth (*a*) his aſcenſion in heaven, and hath founded (*b*) his bundle upon the earth: who calleth the waters of the ſea, and poureth them out upon the face of the earth, the Lord is his name.

7 Are not you (*c*) as the children of the Ethiopians unto me, O children of Iſrael, ſaith the Lord? Did not I bring up Iſrael out of the land of Egypt: and the Paleſtines out of Cappadocia, and the Syrians out of Cyrene?

8 Behold the eyes of the Lord God *are* upon the ſinful kingdom, and I will deſtroy it from the face of the earth: but yet I will not utterly deſtroy the houſe of Jacob, ſaith the Lord:

9 For behold I will command, and I will ſift the houſe of Iſrael among all nations, as corn is ſifted in a ſieve: and there ſhall not a little ſtone fall to the ground.

10 All the ſinners of my people ſhall fall by the ſword: who ſay: The evils ſhall not approach, and ſhall not come upon us.

11 In that day I will raiſe up the tabernacle of David, that is fallen: and I will cloſe up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old.

12 That they may poſſeſs the remnant of Edom, and all nations, becauſe my name is invoked upon them: ſaith the Lord that doth theſe things.

13 Behold the days come, ſaith the Lord, when the

Chap. IX. (*a*) Ver. 6. *His aſcenſion.* That is, his high throne.

(*b*) Ibidem. *His bundle.* That is, his church, bound up together by the bands of one faith and communion.

(*c*) Ver. 7. *As the children of the Ethiopians.* That is, as black as they, by your iniquities.

plowman

plowman (*d*) ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed: and the mountains ſhall drop ſweetneſs, and every hill ſhall be tilled.

14 And I will bring back the captivity of my people Iſrael: and they ſhall build the abandoned cities, and inhabit *them:* and they ſhall plant vineyards, and drink the wine of them: and ſhall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land, which I have given them, ſaith the Lord thy God.

(*d*) Ver. 13. *Shall overtake, &c.* By this is meant the great abundance of ſpiritual bleſſings; which, as it were, by a conſtant ſucceſſion ſhall enrich the church of Chriſt.

The PROPHECY of (*a*) ABDIAS.

The deſtruction of Edom for their pride; and the wrongs they did to Jacob: the ſalvation and victory of Iſrael.

THE viſion of Abdias. Thus ſaith the Lord God to Edom: We have heard a rumour from the Lord, and he hath ſent an ambaſſador to the nations: Ariſe, and let us riſe up to battle againſt him.

2 Behold I have made thee ſmall among the nations: thou art exceeding contemptible.

3 The pride of thy heart hath lifted thee up, who dwelleſt in the clefts of the rocks, and ſetteſt up thy throne on high: who ſaiſt in thy heart: Who ſhall bring me down to the ground?

4 Though thou be exalted as an eagle, and though thou

(*a*) *Abdias*, or *Obadiah*, whoſe name is interpreted *the ſervant of the Lord*, is believed to have propheſied about the ſame time as Oſee, Joel, and Amos: though ſome of the Hebrews, who believe him to be the ſame with Achab's ſteward, make him much more ancient. His propheſy is the ſhorteſt of any in number of words, but yields to none, ſays St. Jerome, in the ſublimity of myſteries.

ſet

ſet thy neſt among the ſtars: thence will I bring thee down, ſaith the Lord.

5 If thieves had gone in to thee, if robbers by night, how wouldſt thou have held thy peace? would they not have ſtolen till they had enough? if the grape-gatherers had come into thee, would they not have left thee at the leaſt a cluſter?

6 How have they ſearched Eſau, how have they ſought out his hidden things?

7 They have ſent thee out even to the border: all the men of thy confederacy have deceived thee: the men of thy peace have prevailed againſt thee: they that eat with thee, ſhall lay ſnares under thee: there is no wiſdom in him.

8 Shall not I in that day, ſaith the Lord, deſtroy the wiſe out of Edom, and underſtanding out of the mount of Eſau,

9 And thy valiant men of the ſouth ſhall be afraid, that man may be cut off from the mount of Eſau.

10 For the ſlaughter, and for the iniquity againſt thy brother Jacob, confuſion ſhall cover thee, and thou ſhalt periſh for ever.

11 In the day when thou ſtoodeſt againſt him, when ſtrangers carried away his army captive, and foreigners entered into his gates, and caſt lots upon Jeruſalem: thou alſo waſt as one of them.

12 But (*a*) thou ſhalt not look on in the day of thy brother, in the day of his leaving his country: and thou ſhalt not rejoice over the children of Juda, in the day of their deſtruction: and thou ſhalt not (*b*) ſpeak proudly in the day of diſtreſs.

13 Neither ſhalt thou enter into the gate of my people in the day of their ruin: neither ſhalt thou alſo look on in his evils in the day of his calamity: and thou ſhalt not be ſent out againſt his army in the day of his deſolation.

14 Neither ſhalt thou ſtand in the croſs-ways to kill them that flee: and thou ſhalt not ſhut up them that remain of him in the day of tribulation.

15 For the day of the Lord is at hand upon all nations: as thou haſt done, ſo ſhall it be done to thee: he will turn thy reward upon thy own head.

16 For as you have drunk upon my holy mountain, ſo

Chap. I. (*b*) Ver. 12. *Thou ſhalt not, &c.* or, *thou ſhouldſt not, &c.* It is a reprehenſion for what they had done, and at the ſame time a declaration that theſe things ſhould not paſs unpuniſhed.

(*b*) Ibidem. *Speak proudly.* Litterally, *magnify thy mouth.*

all

all nations ſhall drink continually: and they ſhall drink, and ſup up, and they ſhall be as though they were not.

17 And in mount Sion ſhall be ſalvation, and it ſhall be holy: and the houſe of Jacob ſhall poſſeſs thoſe that poſſeſſed them.

18 And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame, and the houſe of Eſau ſtubble: and they ſhall be kindled in them, and ſhall devour them: and there ſhall be no remains of the houſe of Eſau, for the Lord hath ſpoken it.

19 And they that are toward the ſouth, ſhall inherit the mount of Eſau, and they that are in the plains, the Philiſtines: and they ſhall poſſeſs the country of Ephraim, and the country of Samaria: and Benjamin ſhall poſſeſs Galaad.

20 And the captivity of this hoſt of the children of Iſrael, all the places of the Chananites even to Sarepta: and the captivity of Jeruſalem, that is in Boſphorus, ſhall poſſeſs the cities of the ſouth.

21 And ſaviours ſhall come up into mount Sion to judge the mount of Eſau: and the kingdom ſhall be for the Lord.

The

The Prophecy of (a) JONAS.

CHAP. I.

Jonas being ſent to preach in Ninive fleeth away by ſea: a tempeſt riſeth; of which he being found, by lot, to be the cauſe; is caſt into the ſea, which thereupon is calmed.

NOW the word of the Lord came to Jonas the ſon of Amathi, ſaying:

2 Ariſe, and go to (a) Ninive the great city, and preach in it: for the wickedneſs thereof is come up before me.

3 And Jonas roſe up to flee into (b) Tharſis from the face of the Lord, and he went down to Joppe, and found a ſhip going to Tharſis: and he paid the fare thereof, and went down into it, to go with them to Tharſis from the face of the Lord.

4 But the Lord ſent a great wind into the ſea: and a great tempeſt was raiſed in the ſea, and the ſhip was in danger to be broken.

5 And the mariners were afraid, and the men cried to their god: and they caſt forth the wares, that were in the ſhip, into the ſea, to lighten it of them: and Jonas went down into the inner part of the

(a) *Jonas.* He propheſied in the reign of Jeroboam the ſecond; as we learn from 4 *Kings* xiv. 35. To whom alſo he foretold his ſucceſs in reſtoring all the borders of Iſrael. He was of *Geth-Opher* in the tribe of *Zabulon*, and conſequently of *Galilee:* which confutes that aſſertion of the Phariſees, *John* vii. 52, that no prophet ever roſe out of *Galilee.* He propheſied and prefigured in his own perſon the death and reſurrection of Chriſt; and was the only one among the prophets that was ſent to preach to the Gentiles.

Chap. I. (a) Ver. 2. *Ninive.* The capital city of the Aſſyrian Empire.

(b) Ver. 3. *Tharſis.* Which ſome take to be Tharſus of Cilicia, others to be Tarteſſus of Spain, others to be Carthage.

ſhip,

ſhip, and fell into (c) a deep ſleep.

6 And the ſhip-maſter came to him, and ſaid to him: Why art thou faſt aſleep? riſe up, call upon thy God, if ſo be that God will think of us, that we may not periſh.

7 And they ſaid every one to his fellow: Come, and let us caſt lots, that we may know why this evil is upon us. And they caſt lots, and the lot fell upon Jonas.

8 And they ſaid to him: Tell us for what cauſe this evil is upon us, what is thy buſineſs? of what country art thou? and whither goeſt thou? or of what people art thou?

9 And he ſaid to them: I am a Hebrew, and I fear the Lord the God of heaven, who made both the ſea and the dry land.

10 And the men were greatly afraid, and they ſaid to him: Why haſt thou done this? (for the men knew that he fled from the face of the Lord: becauſe he had told them.)

11 And they ſaid to him: What ſhall we do to thee, that the ſea may be calm to us? for the ſea flowed and ſwelled.

12 And he ſaid to them: Take me up, and caſt me into the ſea, and the ſea ſhall be calm to you: for I know that for my ſake this great tempeſt is upon you.

13 And the men rowed hard to return to land, but they were not able: becauſe the ſea toſſed and ſwelled upon them.

14 And they cried to the Lord, and ſaid: We beſeech thee, O Lord, let us not periſh for this man's life, and lay not upon us innocent blood: for thou, O Lord, haſt done as it pleaſed thee.

15 And they took Jonas, and caſt him into the ſea: and the ſea ceaſed from raging.

16 And the men feared the Lord exceedingly, and ſacrificed victims to the Lord, and made vows.

CHAP. II.

Jonas is ſwallowed up by a great fiſh; he prayeth with confidence in God; and the fiſh caſteth him out on the dry land.

NOW the Lord prepared a great fiſh to ſwallow up Jonas: and Jonas was in the belly of the fiſh three days and three nights.

2 And Jonas prayed to the Lord his God out of the fiſhes belly.

3 And he ſaid: I cried out

(c) Ver. 5. *A deep ſleep.* This is a lively image of the inſenſibility of ſinners, fleeing from God, and threatened on every ſide with his judgments; and yet ſleeping as if they were ſecure.

of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou haſt heard my voice.

4 And thou haſt caſt me forth into the deep in the heart of the ſea, and a flood hath compaſſed me: all thy billows, and thy waves have paſſed over me.

5 And I ſaid: I am caſt away out of the ſight of thy eyes: but yet I ſhall ſee thy holy temple again.

6 The waters compaſſed me about even to the ſoul: the deep hath cloſed me round about, the ſea hath covered my head.

7 I went down to the loweſt parts of the mountains: the bars of the earth have ſhut me up for ever: and thou wilt bring up my life from corruption, O Lord my God.

8 When my ſoul was in diſtreſs within me, I remembered the Lord: that my prayer may come to thee, unto thy holy temple.

9 They that in vain obſerve vanities, forſake their own mercy.

10 But I with the voice of praiſe will ſacrifice to thee: I will pay whatſoever I have vowed for *my* ſalvation to the Lord.

11 And the Lord (*a*) ſpoke to the fiſh: and it vomited out Jonas upon the dry land.

CHAP. III.

Jonas is ſent again to preach in Ninive. Upon their faſting and repentance, God recalleth the ſentence, by which they were to be deſtroyed.

AND the word of the Lord came to Jonas the ſecond time, ſaying:

2 Ariſe, and go to Ninive the great city: and preach in it the preaching that I bid thee.

3 And Jonas aroſe, and went to Ninive according to the word of the Lord: now Ninive was a great city (*a*) of three days journey.

4 And Jonas began to enter into the city one day's journey: and he cried, and ſaid: Yet forty days, and Ninive ſhall be deſtroyed.

5 And the men of Ninive believed in God: and they

Chap. II. (*a*) Ver. 11. *Spoke to the fiſh.* God's ſpeaking to the fiſh, was nothing elſe but his will, to which all things obey.

Chap. III. (*a*) Ver. 4. *Of three days journey.* By the computation of ſome ancient hiſtorians, Ninive was about fifty miles round: ſo that to go through all the chief ſtreets and publick places was three days journey.

proclaimed

proclaimed a faſt, and put on ſackcloth from the greateſt to the leaſt.

6 And the word came to the king of Ninive: and he roſe up out of his throne, and caſt away his robe from him, and was clothed with ſackcloth, and ſat in aſhes.

7 And he cauſed it to be proclaimed and publiſhed in Ninive from the mouth of the king and of his princes, ſaying: Let neither men nor beaſts, oxen, nor ſheep, taſte any thing: let them not feed, nor drink water.

8 And let men and beaſts be covered with ſackcloth, and cry to the Lord with all their ſtrength, and let them turn every one from his evil way, and from the iniquity that is in their hands.

9 Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we ſhall not periſh?

10 And God ſaw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had ſaid, that he would do to them, and he did it not.

CHAP. IV.

Jonas repining to ſee that his prophecy is not fulfilled, is reproved by the type of the ivy.

AND Jonas was (*a*) exceedingly troubled, and was angry:

2 And he prayed to the Lord, and ſaid: I beſeech thee, O Lord, is not this what I ſaid, when I was yet in my own country? therefore I went before to flee into Tharſis. For I know that thou art a gracious and merciful God, patient, and of much compaſſion, and eaſy to forgive evil.

3 And now, O Lord, I beſeech thee take my life from me: for it is better for me to die than to live.

4 And the Lord ſaid: Doſt thou think thou haſt reaſon to be angry?

5 Then Jonas went out of the city, and ſat toward the eaſt ſide of the city: and he made himſelf a booth there, and he ſat under it in the ſhadow, till he might ſee what would befal the city.

6 And the Lord God prepared (*b*) an ivy, and it came up over the head of Jonas, to be

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Chap. IV. (*a*) Ver. 1. *Was exceedingly troubled, &c.* His concern was leſt he ſhould paſs for a falſe prophet; or rather, leſt God's word, by this occaſion, might come to be ſlighted and diſbelieved.

(*b*) Ver. 6. *An ivy.* Hederam. In the Hebrew it is,

be a ſhadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

7 But God prepared a worm, when the morning aroſe on the following day: and it ſtruck the ivy and it withered.

8 And when the ſun was riſen, the Lord commanded a hot and burning wind: and the ſun beat upon the head of Jonas, and he broiled with the heat: and he deſired for his ſoul that he might die, and ſaid: It is better for me to die than to live.

9 And the Lord ſaid to Jonas: Doſt thou think thou haſt reaſon to be angry, for the ivy? And he ſaid: I am angry with reaſon even unto death.

10 And the Lord ſaid: Thou art grieved for the ivy, for which thou haſt not laboured, nor made it to grow, which in one night came up, and in one night periſhed.

11 And ſhall not I ſpare Ninive, that great city, in which there are more than a hundred and twenty thouſand perſons, that know not how to diſtinguiſh between their right hand and their left, and many beaſts?

Kikajon, which ſome render a *gourd*; others a *palmeriſt*, or *palma Chriſti*.

The PROPHECY of

(a) MICHEAS.

CHAP. I.

Samaria for her ſins ſhall be deſtroyed by the Aſſyrians: they ſhall alſo invade Juda and Jeruſalem.

THE word of the Lord that came to Micheas the Moraſthite, in the days of Joathan, Achaz, and Ezechias kings of Juda: which he ſaw concerning Samaria and Jeruſalem.

2 Hear, all ye people: and let the earth give ear, and all that is therein: and let the Lord God be a witneſs to you, the Lord from his holy temple.

3 For behold the Lord will come forth out of his place: and he will come down, and will tread upon the high places of the earth.

4 And the mountains ſhall be melted under him: and the valleys ſhall be cleft, as wax before the fire, and as waters that run down a ſteep place.

5 For the wickedneſs of Jacob is all this, and for the ſins of the houſe of Iſrael. What is the wickedneſs of Jacob? is it not Samaria? and what are the high places of Juda? are they not Jeruſalem?

6 And I will make Samaria as a heap of ſtones in the field when a vineyard is planted: and I will bring down the ſtones thereof into the valley, and will lay her foundations bare.

7 And all her graven things ſhall be cut in pieces, and all (a) her wages ſhall be burnt with

(a) *Micheas*, or *Micha*, of *Moraſthi*, a little town in the tribe of Juda, was cotemporary with the prophet *Iſaias*; whom he reſembles both in his ſpirit and his ſtile. He is different from the prophet *Micheas* mentioned in the third book of *Kings*, chap. xxii. For that *Micheas* lived in the days of king Achab, one hundred and fifty years before the time of Ezechias. under whom this *Micheas* propheſied.

Chap. I. (a) Ver. 7. *Her wages.* That is, her donaries or

 preſents

with fire, and I will bring to nought all her idols: for they were gathered together (*b*) of the hire of a harlot, and unto the hire of a harlot they ſhall return.

8 Therefore will I lament, and howl: I will go ſtript and naked: I will make a wailing like the dragons, and a mourning like the oſtriches.

9 Becauſe her wound is deſperate, becauſe it is come even to Juda, (*c*) it hath touched the gate of my people even to Jeruſalem.

10 (*d*) Declare ye it not in Geth, (*e*) weep ye not with tears: in the houſe of duſt ſprinkle yourſelves with Duſt.

11 And paſs away, O (*f*) thou that dwelleſt in the Beautiful place, covered with thy ſhame: (*g*) ſhe went not forth that dwelleth in the confines: (*h*) the Houſe adjoining ſhall receive mourning from you, which ſtood by herſelf.

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preſents offered to her idols: or the hire of all her trafick and labour.

(*b*) Ibidem. *Of the hire of a harlot, &c.* They were gathered together by one idolatrous city, viz. Samaria: and they ſhall be carried away to another idolatrous city, viz. Ninive.

(*c*) Ver. 9. *It hath touched the gate, &c.* That is, the deſtruction of Samaria ſhall be followed by the invaſion of my people of Juda, and the Aſſyrians ſhall come and lay all waſte even to the confines of Jeruſalem.

(*d*) Ver. 10. *Declare ye it not in Geth.* viz. Amongſt the Philiſtines, leſt they rejoice at your calamity.

(*e*) Ibidem. *Weep ye not, &c.* Keep in your tears, that you may not give your enemies an occaſion of inſulting over you: but in your own houſes, or in your *houſe of duſt*, your *earthly habitation*, *ſprinkle yourſelves with duſt*, and put on the habit of penitents. Some take the houſe of *duſt*, (in Hebrew *Aphrah*) to be the proper name of a city.

(*f*) Ver. 11. *Thou that dwelleſt in the beautiful place.* viz. In *Samaria*. In the Hebrew the *beautiful place* is expreſſed by the word *Saphir*, which ſome take for a proper name of a city.

(*g*) Ibidem. *They went not forth, &c.* They that dwelt in the confines came not forth to help thee, but kept themſelves within, for fear.

(*h*) Ibidem. *The houſe adjoining, &c.* viz. Judea and Jeruſalem, neighbours to Samaria, and partners in her ſins, ſhall ſhare alſo in her *mourning* and calamity: though they have pretended to *ſtand by themſelves*, truſting in their ſtrength.

12 For

12 For (*i*) she is become weak unto good that dwelleth in bitterness: for evil is come down from the Lord into the gate of Jerusalem.

13 A tumult of chariots hath astonished the inhabitants of Lachis: (*k*) it is the beginning of sin to the daughter of Sion, for in thee were found the crimes of Israel.

14 (*l*) Therefore shall she send messengers to the inheritance of Geth: the houses of lying to deceive the kings of Israel.

15 Yet will I bring (*m*) an heir to thee that dwellest in Maresa: even to Odollam shall the glory of Israel come.

16 Make thee bald, and be polled for thy delicate children: enlarge thy baldness as the eagle: for they are carried into captivity from thee.

CHAP. II.

The Israelites by their crying injustices provoke God to punish them. He shall at last restore Jacob.

WO to you that devise that which is good for nothing, and work evil in your beds: in the morning light they execute it, because their hand is against God.

2 And they have coveted fields, and taken them by violence, and houses they have forcibly taken away: and oppressed a man and his house, a man and his inheritance.

3 Therefore thus saith the Lord: Behold, I devise an evil against this family: from which you shall not with-

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(*i*) Ver. 12. *She is become weak, &c.* Jerusalem is become weak unto any good: because she dwells in the bitterness of sin.

(*k*) Ver. 13. *It is the beginning, &c.* That is, *Lachis* was the first city of Juda that learnt from *Samaria* the worship of idols, and communicated it to *Jerusalem.*

(*l*) Ver. 14. *Therefore shall she send, &c.* Lachis shall send to Geth for help: but in vain: for Geth, instead of helping, shall be found to be a *house of lying* and *deceit* to Israel.

(*m*) Ver. 15. *An heir, &c. Maresa* (which was the name of a city of Juda) signifies *inheritance:* but here God by his prophet tells the Jews, that he will bring them *an heir* to take possession of their *inheritance:* and that *the glory of Israel* shall be obliged to give place, and to retire even to *Odollam*, a city in the extremity of their dominions. And therefore he exhorts them to penance in the following verse.

draw

draw your necks, and you ſhall not walk haughtily, for this is a very evil time.

4 In that day a parable ſhall be taken up upon you, and a ſong ſhall be ſung with melody by them that ſay: We are laid waſte and ſpoiled: the portion of my people is changed: (*a*) how ſhall he depart from me, whereas he is returning that will divide our land?

5 Therefore (*b*) thou ſhalt have none that ſhall caſt the cord of a lot in the aſſembly of the Lord.

6 Speak ye not, ſaying: (*c*) *The prophecy* ſhall not come upon theſe, confuſion ſhall not take them.

7 The houſe of Jacob ſaith: Is the Spirit of the Lord ſtraitened, or are theſe his thoughts? Are not my words good to him that walketh uprightly?

8 But my people, on the contrary, are riſen up as an enemy: (*d*) you have taken away the cloak off from the coat: and them that paſſed harmleſs you have turned to war.

9 (*e*) You have caſt out the women of my people from their houſes, in which they took delight: you have taken my praiſe for ever from their children.

10 Ariſe ye, and depart, for there is no reſt here for you. For that uncleanneſs of *the land*, it ſhall be corrupted with a grievous corruption.

11 (*f*) Would God I were not

Chap. II. (*a*) Ver. 4. *How ſhall he depart, &c.* How do you pretend to ſay that the Aſſyrian is departing; when indeed he is coming to divide our lands amongſt his ſubjects?

(*b*) Ver. 5. *Thou ſhalt have none, &c.* Thou ſhalt have no longer any lot or inheritance in the land of the people of the Lord.

(*c*) Ver. 6. *The prophecy ſhall not come, &c.* literally, *It ſhall not drop, &c.* Such were the ſentiments of the people that were unwilling to believe the threats of the prophets.

(*d*) Ver. 8. *You have taken away, &c.* You have even ſtript people of their neceſſary garments: and have treated ſuch as were innocently paſſing on the way, as if they were at war with you.

(*e*) Ver. 9. *You have caſt out, &c.* either by depriving them of their houſes: or, by your crimes, giving occaſion to their being carried away captives, and their children, by that means, never learning to praiſe the Lord.

(*f*) Ver. 11. *Would God, &c.* The prophet could have wiſhed,

not a man that hath the ſpirit, and that I rather ſpoke a lie: I will propheſy to thee of wine, and of drunkenneſs: and it ſhall be this people upon whom it ſhall drop.

12 I will aſſemble and gather together all of thee, O Jacob: I will bring together the remnant of Iſrael, I will put them together as a flock in the fold, as *the* ſheep in the midſt of the ſheepcoats, they ſhall make a tumult by reaſon of the multitude of men.

13 For he ſhall go up that ſhall open the way before them: they ſhall divide, and paſs through the gate, and ſhall come in by it: and their king ſhall paſs before them, and the Lord at the head of them.

CHAP. III.

For the ſins of the rich oppreſſing the poor, of falſe prophets flattering for lucre, and of judges perverting juſtice, Jeruſalem, and the temple ſhall be deſtroyed.

AND I ſaid: Hear, O ye princes of Jacob, and ye chiefs of the houſe of Iſrael: Is it not your part to know judgment,

2 You that hate good, and love evil: that violently pluck off their ſkins from them, and their fleſh from their bones?

3 Who have eaten the fleſh of my people, and have flayed their ſkin from off them: and have broken, and chopped their bones as for the kettle, and as fleſh in the midſt of the pot.

4 Then ſhall they cry to the Lord, and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices.

5 Thus ſaith the Lord concerning the prophets that make my people err: that bite with their teeth, and preach peace: and if a man give not ſomething into their mouth, they prepare war againſt him.

6 Therefore night ſhall be to you inſtead of viſion, and darkneſs to you inſtead of divination: and the ſun ſhall go down upon the prophets, and the day ſhall be darkened over them.

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wiſhed, out of his love to his people, that he might be deceived in denouncing to them theſe evils that were to fall upon them: but by conforming himſelf to the will of God, he declares to them, that he is ſent to propheſy (literally to *let drop* upon them) the wine of God's indignation, with which they ſhould be made drunk, that is, ſtupified and caſt down.

7 And

7 And they ſhall be confounded that ſee viſions, and the diviners ſhall be confounded: and they ſhall all cover their faces, becauſe there is no anſwer of God.

8 But yet I am filled with the ſtrength of the ſpirit of the Lord, with judgment, and power: to declare unto Jacob his wickedneſs, and to Iſrael his ſin.

9 Hear this, ye princes of the houſe of Jacob, and ye judges of the houſe of Iſrael: you that abhor judgment, and pervert all that is right.

10 You that build up Sion with blood, and Jeruſalem with iniquity.

11 Her princes have judged for bribes, and her prieſts have taught for hire, and her prophets divined for money: and they leaned upon the Lord, ſaying: Is not the Lord in the midſt of us? no evil ſhall come upon us.

12 Therefore, becauſe of you, Sion ſhall be plowed as a field, and Jeruſalem ſhall be as a heap of ſtones, and the mountain of the temple as the high places of the foreſts.

CHAP. IV.

The glory of the church of Chriſt, by the converſion of the Gentiles. The Jews ſhall be carried captives to Babylon, and be delivered again.

AND it ſhall come to paſs in the laſt days, that the mountain of the houſe of the Lord ſhall be prepared in the top of mountains, and high above the hills: and people ſhall flow to it.

2 And many nations ſhall come in haſte, and ſay: Come, let us go up to the mountain of the Lord, and to the houſe of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth out of Sion, and the word of the Lord out of Jeruſalem.

3 And he ſhall judge among many people, and rebuke ſtrong nations afar off: and they ſhall beat their ſwords into plow-ſhares, and their ſpears into ſpades: nation ſhall not take ſword againſt nation: (*a*) neither ſhall they learn war any more.

4 And every man ſhall ſit

Chap. IV. (*a*) Ver. 3. *Neither ſhall they learn, &c.* The law of Chriſt is a law of peace: and all his true ſubjects, as much as lies in them, love and keep peace with all the world.

under

under his vine, and under his fig-tree, and there ſhall be none to make them afraid: for the mouth of the Lord of hoſts hath ſpoken *it*.

5 For all people will walk every one in the name of his god: but we will walk in the name of the Lord our God for ever and ever.

6 In that day, ſaith the Lord, I will gather up her that halteth: and her that I had caſt out, I will gather up: and her whom I had afflicted.

7 And I will make her that halted, a remnant: and her that had been afflicted, a mighty nation: and the Lord will reign over them in mount Sion, from this time now and for ever.

8 And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee ſhall it come: yea the firſt power ſhall come, the kingdom to the daughter of Jeruſalem.

9 Now, why art thou drawn together with grief? Haſt thou no king in thee, or is thy counſellor periſhed, becauſe ſorrow hath taken thee as a woman in labour?

10 Be in pain and labour, O daughter of Sion, as a woman that bringeth forth: for now ſhalt thou go out of the city, and ſhalt dwell in the country, and ſhalt come even to Babylon, there thou ſhalt be delivered: there the Lord will redeem thee out out of the hand of thy enemies.

11 And now many nations are gathered together againſt thee, and they ſay: Let her be ſtoned: and let our eye look upon Sion.

12 But they have not known the thoughts of the Lord, and have not underſtood his counſel: becauſe he hath gathered them together as the hay of the floor.

13 Ariſe, and tread, O daughter of Sion: for I will make thy horn iron, and thy hoofs I will make braſs: and thou ſhalt beat in pieces many peoples, and ſhalt immolate the ſpoils of them to the Lord, and their ſtrength to the Lord of the whole earth.

CHAP. V.

The birth of Chriſt in Bethlehem: his reign and ſpiritual conqueſts.

NOW ſhalt thou be laid waſte, (*a*) O daughter

Chap. V. (*a*) Ver. 1. *Daughter of the robber.* Some underſtand this of Babylon; which *robbed* and pillaged the temple of God: others underſtand it of Jeruſalem; by reaſon of the many rapines and oppreſſions committed there.

of

of the robber: they have laid ſiege againſt us, with a rod ſhall they ſtrike the cheek of the judge of Iſrael.

2 And thou, Bethlehem Ephrata, art a little one among the thouſands of Juda: out of thee ſhall he come forth unto me that is to be the ruler in Iſrael: and (*b*) his going forth *is* from the beginning, from the days of eternity.

3 Therefore will he give them up even till the time wherein ſhe that travaileth ſhall bring forth: and the remnant of his brethren ſhall be converted to the children of Iſrael.

4 And he ſhall ſtand, and feed in the ſtrength of the Lord, in the height of the name of the Lord his God: and they ſhall be converted, for now ſhall he be magnified even to the ends of the earth.

5 And this *man* ſhall be *our* peace, when (*c*) the Aſſyrian ſhall come into our land, and when he ſhall ſet his foot in our houſes: and we ſhall raiſe againſt him (*d*) ſeven ſhepherds, and eight principal men.

6 And (*e*) they ſhall feed the land of Aſſyria with the ſword, and the land of Nemrod with the ſpears thereof: and he ſhall deliver us from the Aſſyrian when he ſhall come into our land, and when he ſhall tread in our borders.

7 And (*f*) the remnant

(*b*) Ver. 2. *His going forth, &c.* That is, he who *as man* ſhall be born in thee, *as God* was born of his Father from all eternity.

(*c*) Ver. 5. *The Aſſyrian.* That is, the perſecutors of the church: who are here called Aſſyrians by the prophet, becauſe the Aſſyrians were at that time the chief enemies and perſecutors of the people of God.

(*d*) Ibidem. *Seven ſhepherds, &c.* viz. the paſtors of God's church, and the defenders of the faith. The number *ſeven* in ſcripture is taken to ſignify many; and when *eight* is joined with it, we are to underſtand that the number will be very great.

(*e*) Ver. 6. *They ſhall feed, &c.* They ſhall make ſpiritual conqueſts in the lands of their perſecutors, with the *ſword of the ſpirit, which is the word of God, Eph.* vi. 17.

(*f*) Ver. 7. *The remnant of Jacob,* viz. the apoſtles, and the firſt preachers of the Jewiſh nation: whoſe doctrine, like dew, ſhall make the plants of the converted Gentiles grow up, without waiting for any man to cultivate them by human learning.

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of Jacob ſhall be in the midſt of many peoples as a dew from the Lord, and as drops upon the graſs, which waiteth not for man, nor tarrieth for the children of men.

8 And the remnant of Jacob ſhall be among the Gentiles in the midſt of many peoples (*g*) as a lion among the beaſts of the foreſts, and as a young lion among the flocks of ſheep: who when he ſhall go through, and tread down, and take, there is none to deliver.

9 Thy hand ſhall be lifted up over thy enemies, and all thy enemies ſhall be cut off.

10 And it ſhall come to paſs in that day, ſaith the Lord, that I will (*h*) take away thy horſes out of the midſt of thee, and will deſtroy thy chariots.

11 And I will deſtroy the cities of thy land, and will throw down all thy ſtrong holds, and I will take away ſorceries out of thy hand, and there ſhall be no divinations in thee.

12 And I will deſtroy thy graven things, and thy ſtatues out of the midſt of thee: and thou ſhalt no more adore the works of thy hands.

13 And I will pluck up thy groves out of the midſt of thee: and will cruſh thy cities.

14 And I will execute vengeance in wrath and in indignation among all the nations, that have not given ear.

CHAP. VI.

God expoſtulates with the Jews for their ingratitude and ſins: for which they ſhall be puniſhed.

HEAR ye what the Lord ſaith: Ariſe, contend thou in judgment againſt (*a*) the mountains, and let the hills hear thy voice.

2 Let the mountains hear the judgment of the Lord, and the ſtrong foundations of the earth: for the Lord will enter into judgment with his people, and he will plead againſt Iſrael.

3 O my people, what

(*g*) Ver. 9. *As a lion, &c.* This denotes the fortitude of theſe firſt preachers: and their ſucceſs in their ſpiritual enterprizes.

(*h*) Ver. 10. *I will take away thy horſes, &c.* Some underſtand this, and all that follows to the end of the chapter, as addreſſed to the enemies of the church. But it may as well be underſtood of the converts to the church: who ſhould no longer put their truſt in any of theſe things.

Chap. VI. (*a*) Ver. 1. *The mountains, &c.* That is, the great ones, the princes of the people.

have I done to thee, or in what have I moleſted thee? anſwer thou me.

4 For I brought thee up out of the land of Egypt, and delivered thee out of the houſe of ſlaves: and I ſent before thy face Moſes, and Aaron, and Mary?

5 O my people, remember, I pray thee, what Balach the king of Moab purpoſed: and what Balaam the ſon of Beor anſwered him, (*b*) from Setim to Galgal, that thou mighteſt know the juſtices of the Lord.

6 (*c*) What ſhall I offer to the Lord that is worthy? wherewith ſhall I kneel before the high God? ſhall I offer holocauſts unto him, and calves of a year old?

7 May the Lord be appeaſed with thouſands of rams, or with many thouſands of fat he-goats? ſhall I give my firſt-born for my wickedneſs, the fruit of my body for the ſin of my ſoul?

8 I will ſhew thee, O man, what is good, and what the Lord requireth of thee: Verily to do judgment, and to love mercy, and to walk carefully with thy God.

9 The voice of the Lord crieth to the city, and ſalvation ſhall be to them that fear thy name: hear, O ye tribes, and who ſhall approve it?

10 As yet there is a fire in the houſe of the wicked, the treaſures of iniquity, and a ſcant meaſure (*d*) full of wrath.

11 Shall I juſtify wicked balances, and the deceitful weights of the bag?

12 By which her rich men were filled with iniquity, and the inhabitants thereof have ſpoken lies, and their tongue was deceitful in their mouth.

13 And I therefore began to ſtrike thee with deſolation for thy ſins.

14 Thou ſhalt eat, but ſhalt not be filled: and thy humiliation *ſhall be* in the

(*b*) Ver. 5. *From Setim to Galgal.* He puts them in mind of the favour he did them, in not ſuffering them to be quite deſtroyed by the evil purpoſe of Balach, and the wicked counſel of Balaam: and then gives them a hint of the wonders he wrought, in order to bring them in to the land of promiſe, by ſtopping the courſe of the Jordan, in their march from Setim to Galgal.

(*c*) Ver. 6. *What ſhall I offer, &c.* This is ſpoken in the perſon of the people, deſiring to be informed what they are to do to pleaſe God.

(*d*) Ver. 10. *Full of wrath.* That is, highly provoking in the ſight of God.

midſt

midſt of thee: and thou ſhalt take hold, but ſhalt not ſave: and thoſe whom thou ſhalt ſave, I will give up to the ſword.

15 Thou ſhalt ſow, but ſhalt not reap: thou ſhalt tread the olives, but ſhalt not be anointed with the oil: and the new wine, but ſhalt not drink the wine.

16 For thou haſt kept (*e*) the ſtatutes of Amri, and all the works of the houſe of Achab: and thou haſt walked according to their wills, that I ſhould make thee a deſolation, and the inhabitants thereof a hiſſing, and you ſhall bear the reproach of my people.

CHAP. VII.

The prophet laments, that notwithſtanding all his preaching, the generality are ſtill corrupt in their manners: therefore their deſolation is at hand: but they ſhall be reſtored again and proſper; and all mankind ſhall be redeemed by Chriſt.

WO is me, for I am become as one that gleaneth in autumn the grapes of the vintage: there is no cluſter to eat, my ſoul deſired the firſt ripe figs.

2 The holy man is periſhed out of the earth, and there is none upright among men: they all lie in wait for blood, every one hunteth his brother to death.

3 The evil of their hands they call good: the prince requireth, and the judge is for giving: and the great man hath uttered the deſire of his ſoul, and they have troubled it.

4 He that is beſt among them, is as a brier: and he that is righteous, as the thorn of the hedge. The day of thy inſpection, thy viſitation cometh: now ſhall be their deſtruction.

5 Believe not a friend, and truſt not in a prince: keep the doors of thy mouth from her that ſleepeth in thy boſom.

6 For the ſon diſhonoureth the father, and the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law: and a man's enemies are they of his own houſhold.

7 But I will look towards the Lord, I will wait for God my Saviour: my God will hear me.

8 Rejoice not, thou my enemy, over me, becauſe I am fallen: I ſhall ariſe, when I ſit in darkneſs, the Lord is my light.

9 I will bear the wrath of the Lord, becauſe I have ſinned againſt him: until he judge my cauſe and execute

(*e*) Ver. 16. *The ſtatutes of Amri, &c.* The wicked ways of Amri and Achab, idolatrous kings.

judgment for me: he will bring me forth into the light, I ſhall behold his juſtice.

10 And my enemy ſhall behold, and (*a*) ſhe ſhall be covered with ſhame, who ſaith to me: Where is the Lord thy God? my eyes ſhall look down upon her: now ſhall ſhe be troden under foot as the mire of the ſtreets.

11 The day *ſhall come*, that thy walls may be built up: in that day ſhall (*b*) the law be far removed.

12 In that day they ſhall come even from Aſſyria to thee, and to the fortified cities, and from the fortified cities even to the river, and from ſea to ſea, and from mountain to mountain.

13 And (*c*) the land ſhall be made deſolate becauſe of the inhabitants thereof, and for the fruit of their devices.

14 Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the foreſt, in the midſt of Carmel: they ſhall feed in Baſan and Galaad according to the days of old.

15 According to the days of thy coming out of the land of Egypt I will ſhew him wonders.

16 The nations ſhall ſee, and ſhall be confounded at all their ſtrength: they ſhall put the hand upon the mouth, their ears ſhall be deaf.

17 They ſhall lick the duſt like ſerpents, as the creeping things of the earth, they ſhall be diſturbed in their houſes: they ſhall dread the Lord our God, and ſhall fear thee.

18 Who is a God like to thee, who takeſt away iniquity, and paſſeſt by the ſin of the remnant of thy inheritance? he will ſend his fury in no more, becauſe he delighteth in mercy.

19 He will turn again, and have mercy on us: he will put away our iniquities: and he will caſt all our ſins into the bottom of the ſea.

20 Thou wilt perform the truth to Jacob, the mercy to Abraham: which thou haſt ſworn to our fathers from the days of old.

Chap. VII. (*a*) Ver. 10. *She ſhall be covered, &c.* viz. Babylon my enemy.

(*b*) Ver. 11. *The law*, viz. of thy enemies, who have tyrannized over thee.

(*c*) Ver. 13. *The land, &c.* viz. of Babylon.

The PROPHECY of (a) NAHUM.

CHAP. I.

The majeſty of God, his goodneſs to his people, and ſeverity to his enemies.

THE burden of Nineve. The book of the viſion of Nahum the Elceſite.

2 The Lord is a jealous God, and a revenger, the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adverſaries, and he is angry with his enemies.

3 The Lord is patient, and great in power, and will not cleanſe and acquit *the guilty*. The Lord's ways *are* in a tempeſt, and a whirlwind, and clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and dryeth it up: and bringeth all the rivers to be a deſart. Baſan languiſheth and Carmel: and the flower of Libanus fadeth away.

5 The mountains tremble at him, and the hills are made deſolate: and the earth hath quaked at his preſence, and the world, and all that dwell therein.

6 Who can ſtand before the face of his indignation? and who ſhall reſiſt in the fierceneſs of his anger? his indignation is poured out like fire: and the rocks are melted by him.

7 The Lord is good, and giveth ſtrength in the day of trouble: and knoweth them that hope in him.

8 But with a flood that paſſeth by, he will make an utter end (a) of the place thereof: and darkneſs ſhall purſue his enemies.

(a) *Nahum.* Nahum, whoſe name ſignifies *a comforter*, was a native of *Elceſe*, or *Elceſai*, ſuppoſed to be a little town in Galilee. He propheſied, after the ten tribes were carried into captivity, and foretold the utter deſtruction of Ninive by the Babylonians and Medes; which happened in the reign of Joſias.

Chap. I. (a) Ver. 8. *Of the place thereof*, viz. of Ninive.

9 What do ye deviſe againſt the Lord? he will make an utter end: there ſhall not riſe a double affliction.

10 For as thorns embrace one another; ſo while they are feaſting and drinking together, they ſhall be conſumed as ſtubble that is fully dry.

11 Out of thee (*b*) ſhall come forth one that imagineth evil againſt the Lord, contriving treachery in his mind.

12 Thus ſaith the Lord: (*c*) Though they were perfect: and many of them ſo, yet thus ſhall they be cut off, and he ſhall paſs: I have afflicted thee, and I will afflict thee no more.

13 And now I will break in pieces his rod with which he ſtruck thy back, and I will burſt thy bonds aſunder.

14 And the Lord (*d*) will give a commandment concerning thee, that no more of thy name ſhall be ſown: I will deſtroy the graven, and molten thing out of the houſe of thy God, I will make *it* thy grave, for thou art diſgraced.

15 Behold upon the mountains the feet of him that bringeth good tidings, and that preacheth peace: O Juda, keep thy feſtivals, and pay thy vows: for (*e*) Belial ſhall no more paſs through thee again, he is utterly cut off.

CHAP. II.

God ſends his armies againſt Ninive to deſtroy it.

HE is come up that ſhall deſtroy before thy face, that ſhall keep the ſiege: watch the way, fortify thy loins, ſtrengthen thy power exceedingly.

2 For the Lord (*a*) hath rendered the pride of Jacob, as the pride of Iſrael: becauſe the ſpoilers have laid them

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(*b*) Ver. 11. *Shall come forth one, &c.* Some underſtand this of Sennacherib. But as his attempt againſt the people ſeems to have been prior to the prophecy of Nahum, we may better underſtand it of Holofernes.

(*c*) Ver. 12. *Though they were perfect, &c.* That is, however ſtrong or numerous their forces may be, they ſhall be cut off; and their prince or leader ſhall paſs away and diſappear.

(*d*) Ver. 14. *Will give a commandment.* That is, a decree, *concerning thee,* O king of Ninive, thy ſeed ſhall fail, &c.

(*e*) Ver. 15. *Belial.* The wicked one, viz. the Aſſyrian.

Chap. II. (*a*) Ver. 2. *Hath rendered the pride of Jacob, &c.* He hath puniſhed Jacob for his pride; and therefore Ninive muſt not expect to eſcape. Or elſe, *rendering the pride of Jacob* means rewarding, that is, puniſhing Ninive for the pride they exerciſed againſt Jacob.

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waſte, and have marred their vine-branches.

3 The ſhield (*b*) of his mighty men is like fire, the men of the army are clad in ſcarlet, the reins of the chariot are flaming in the day of his preparation, and the drivers are (*c*) ſtupified.

4 They are in confuſion in the ways, the chariots juſtle one againſt another in the ſtreets: their looks are like torches, like lightening running to and fro.

5 He will muſter up his valiant men, they ſhall (*d*) ſtumble in their march: they ſhall quickly get upon the walls thereof: and a covering ſhall be prepared.

6 The gates of the rivers are opened, and the temple is thrown down to the ground.

7 And the ſoldier is led away captive: and her bondwomen were led away mourning as doves, murmuring in their hearts.

8 And as for Ninive, her waters are like a great pool: but the men flee away. *They cry*: Stand, ſtand, but there is none that will return back.

9 Take ye the ſpoil of the ſilver, take the ſpoil of the gold: for there is no end of the riches of all the precious furniture.

10 She is deſtroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins loſe their ſtrength: and the faces of them all *are* as the blackneſs of a kettle.

11 Where is now the dwelling of the lions, and the feeding place of the young lions, to which the lion went, to enter in thither, the young lion, and there was none to make them afraid?

12 The lion caught enough for his whelps, and killed for his lioneſſes: and he filled his holes with prey, and his den with rapine.

13 Behold I *come* againſt thee, ſaith the Lord of hoſts, and I will burn thy chariots even to ſmoke, and the ſword ſhall devour thy young lions: and I will cut off thy prey out of the land, and the voice of thy meſſengers ſhall be heard no more.

CHAP. III.

The miſerable deſtruction of Ninive.

WO to thee, O city of blood, all full of lies and violence: and rapine ſhall not depart from thee.

(*b*) Ver. 6. *Of his mighty men, &c.* He ſpeaks of the Chaldeans and Medes ſent to deſtroy Ninive.

(*c*) Ibidem. *Stupified, conſopiti.* That is, they drive on furiouſly like men intoxicated with wine.

(*d*) Ver. 5. *Stumble in their march.* By running haſtily on.

2 The

2 The noiſe of the whip, and the noiſe of the rattling of the wheels, and of the neighing horſe, and of the running chariot, and of the horſemen coming up.

3 And of the ſhining ſword, and of the glittering ſpear, and of a multitude ſlain, and of a grievous deſtruction: and there is no end of carcaſes, and they ſhall fall down on their *dead* bodies.

4 Becauſe of the multitude of the fornications, of the harlot that was beautiful and agreeable, and that made uſe of witchcraft, that ſold nations through her whoredoms, and families through her witchcrafts.

5 Behold I *come* againſt thee, ſaith the Lord of hoſts: and I will diſcover thy ſhame to thy face, and will ſhew thy nakedneſs to the nations, and thy ſhame to kingdoms.

6 And I will caſt abominations upon thee, and will diſgrace thee, and will make an example of thee.

7 And it ſhall come to paſs that every one that ſhall ſee thee, ſhall flee from thee, and ſhall ſay: Ninive is laid waſte: who ſhall bemoan thee? whence ſhall I ſeek a comforter for thee?

8 Art thou better than the (*a*) populous Alexandria, that dwelleth among the rivers? waters are round about it: the ſea is its riches: the waters are its walls.

9 Ethiopia and Egypt *were* the ſtrength thereof, and there is no end: Africa and the Libyans were thy helpers.

10 Yet ſhe alſo was removed and carried into captivity: her young children were daſhed in pieces at the top of every ſtreet, and they caſt lots upon her nobles, and all her great men were bound in fetters.

11 Therefore thou alſo ſhalt be made drunk, and ſhalt be deſpiſed: and thou ſhalt ſeek help from the enemy.

12 All thy ſtrong-holds ſhall be like fig-trees with their green figs: if they be ſhaken, they ſhall fall into the mouth of the eater.

13 Behold thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open to thy enemies, the fire ſhall devour thy bars.

14 Draw thee water for the ſiege, build up thy bulwarks: go into the clay, and tread, work it and make brick.

15 There ſhall the fire de-

Chap. III. (*a*) Ver. 8. *Populous Alexandria. No-Ammon.* A populous city of Egypt deſtroyed by the Chaldeans, and afterwards rebuilt by Alexander, and called Alexandria. Others ſuppoſe *No-Ammon* to be the ſame as *Dioſpolis.*

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vour thee: thou ſhalt periſh by the ſword, it ſhall devour thee like the bruchus: aſſemble together like the bruchus, make thyſelf many like the locuſt.

16 Thou haſt multiplied thy merchandiſes above the ſtars of heaven: the bruchus hath ſpread himſelf and flew away.

17 Thy guards are like the locuſts: and thy little ones like (*b*) the locuſts of locuſts, which ſwarm on the hedges in the day of cold: the ſun aroſe, and they flew away, and their place was not known where they were.

18 Thy ſhepherds have ſlumbered, O king of Aſſyria, thy princes ſhall be buried: thy people are hid in the mountains, and there is none to gather them together.

19 Thy deſtruction is not hidden, thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon whom hath not thy wickedneſs paſſed continually?

(*b*) Ver. 17. *The locuſts of locuſts.* The young locuſts.

The PROPHECY of (*a*) HABACUC.

CHAP. I.

The prophet complains of the wickedneſs of the people; God reveals to him the vengeance he is going to take by the Chaldeans.

THE (*a*) burden that Habacuc the prophet ſaw.

2 How long, O Lord, ſhall I cry, and thou wilt not hear? ſhall I cry out to

(*a*) *Habacuc.* He was a native of Bezocher, and propheſied in Judea, ſome time before the invaſion of the Chaldeans, which he foretold. He lived to ſee this prophecy fulfilled, and for many years after, according to the common opinion, which ſuppoſes him to be the ſame that was brought by the Angel to Daniel in Babylon, *Dan.* xvi.

Chap. I. (*a*) Ver. 1. *Burden.* Such propheſies more eſpecially are called *burdens*, as threaten grievous evils and puniſhments.

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thee ſuffering violence, and thou wilt not ſave?

3 Why haſt thou ſhewed me iniquity and grievance, to ſee rapine and injuſtice before me? and there is a judgment, but oppoſition is more powerful.

4 Therefore the law is torn in pieces, and judgment cometh not to the end: becauſe the wicked prevaileth againſt the juſt, therefore wrong judgment goeth forth.

5 Behold ye among the nations, and ſee: wonder, and be aſtoniſhed: for a work is done in your days, which no man will believe when it ſhall be told.

6 For behold, I will raiſe up the Chaldeans, a bitter and ſwift nation, marching upon the breadth of the earth, to poſſeſs the dwelling places, that are not their own.

7 They are dreadful, and terrible: from themſelves ſhall their judgment, and their burden proceed.

8 Their horſes are lighter than leopards, and ſwifter than evening wolves; and their horſemen ſhall be ſpread abroad, for their horſemen ſhall come from afar, they ſhall fly as an eagle that maketh haſte to eat.

9 They ſhall all come to the prey, their face is like a burning wind: and they ſhall gather together captives as the ſand.

10 And *their prince* ſhall triumph over kings, and princes ſhall be his laughing-ſtock, and he ſhall laugh at every ſtrong-hold, and ſhall caſt up a mount, and ſhall take it.

11 (*b*) Then ſhall his ſpirit be changed, and he ſhall paſs, and fall: this is his ſtrength of his god.

12 Waſt thou not from the beginning, O Lord my God, my holy one, and we ſhall not die? Lord, thou haſt appointed him for judgment: and made him ſtrong for correction.

13 Thy eyes are too pure to behold evil, and thou canſt not look on iniquity. Why looketh thou upon them that do unjuſt things, and holdeſt thy peace when the wicked devoureth the man that is more juſt than himſelf?

14 And thou wilt make men as the fiſhes of the ſea, and as the creeping things that have no ruler.

(*b*) Ver. 11. *Then ſhall his ſpirit, &c.* viz. the ſpirit of the king of Babylon. It alludes to the judgment of God upon Nabuchodonoſor, recorded *Dan.* iv. and to the ſpeedy fall of the Chaldean empire.

15 He

15 He lifted up all them with his hook, he drew them in his drag, and gathered them into his net: for this he will be glad and rejoice.

16 Therefore will he offer victims to his drag, and he will ſacrifice to his net: becauſe through them his portion is made fat, and his meat dainty.

17 For this cauſe therefore he ſpreadeth his net, and will never ſpare to ſlay the nations.

CHAP. II.

The prophet is admoniſhed to wait with faith. The enemies of God's people ſhall aſſuredly be puniſhed.

I (*a*) Will ſtand upon my watch, and fix my foot upon the tower: and I will watch, to ſee what will be ſaid to me, and what I may anſwer to him that reproveth me.

2 And the Lord anſwered me, and ſaid: Write the viſion, and make it plain upon tables: that he that readeth it may run over it.

3 For as yet the viſion is far off, and it ſhall appear at the end, and ſhall not lie: if it make any delay, wait for it: for it ſhall ſurely come, and it ſhall not be ſlack.

4 Behold, he that is unbelieving, his ſoul ſhall not be right in himſelf: but the juſt ſhall live in his faith.

5 And (*b*) as wine deceiveth him that drinketh *it*: ſo ſhall the proud man be, and he ſhall not be honoured: who hath enlarged his deſire like hell: and is himſelf like death, and he is never ſatisfied: but will gather together unto him all nations, and heap together unto him all people.

6 Shall not all theſe take

Chap. II. (*a*) Ver. 1. *Will ſtand, &c.* Waiting to ſee what the Lord will anſwer to my complaint, viz. that the Chaldeans, who are worſe than the Jews, and who attribute all their ſucceſs to their own ſtrength, or to their idols, ſhould nevertheleſs prevail over the people of the Lord. The Lord's anſwer is, that the prophet muſt wait with patience and faith: That all ſhould be ſet right in due time; and the enemies of God and his people puniſhed according to their deſerts.

(*b*) Ver. 5. *As wine deceiveth, &c.* viz. by affording only a ſhort paſſing pleaſure; followed by the evils and diſgrace, that are the uſual conſequences of drunkenneſs: ſo ſhall it be with the proud enemies of the people of God; whoſe ſucceſs affordeth them only a momentary pleaſure, followed by innumerable and everlaſting evils.

up

up a parable againſt him, and a dark ſpeech concerning him: and it ſhall be ſaid: Wo to him that heapeth together that which is not his own? how long alſo doth he load himſelf with (c) thick clay?

7 Shall they not riſe up ſuddenly, that ſhall bite thee: and they be ſtirred up that ſhall tear thee, and thou ſhalt be a ſpoil to them?

8 Becauſe thou haſt ſpoiled many nations, all that ſhall be left of the people ſhall ſpoil thee: becauſe of mens blood, and for the iniquity of the land, of the city, and of all that dwell therein.

9 Wo to him that gathereth together an evil covetouſneſs to his houſe, that his neſt may be on high, and thinketh he may be delivered out of the hand of evil.

10 Thou haſt deviſed confuſion to thy houſe, thou haſt cut off many people, and thy ſoul hath ſinned.

11 For the ſtone ſhall cry out of the wall: and the timber, that is between the joints of the building, ſhall anſwer.

12 Wo to him that buildeth a town with blood, and prepareth a city by iniquity.

13 (d) Are not theſe things from the Lord of hoſts? For (e) the people ſhall labour in a great fire: and the nations in vain, and they ſhall faint.

14 For the earth ſhall be filled, that men may know the glory of the Lord, as waters covering the ſea.

15 Wo to him that giveth drink to his friend, and preſenteth his gall, and maketh him drunk, that he may behold his nakedneſs.

16 Thou art filled with ſhame inſtead of glory: drink thou alſo, and fall faſt aſleep: the cup of the right hand of the Lord ſhall compaſs thee, and ſhameful vomiting *ſhall be* on thy glory.

17 For (f) the iniquity of Libanus ſhall cover thee, and the ravaging of beaſts ſhall terrify them becauſe of the blood of men, and the

(c) Ver. 6. *Thick clay.* Ill-gotten goods, that, like mire, both burden and defile the ſoul.

(d) Ver. 13. *Are not theſe things, &c.* That is, ſhall not theſe puniſhments, that are here recorded, come from the Lord upon him that is guilty of ſuch crimes.

(e) Ibidem. *The people ſhall labour, &c.* viz. the enemies of God's people.

(f) Ver. 17. *The iniquity of Libanus.* That is, the iniquity committed by the Chaldeans againſt the temple of God, ſignified here by the name of Libanus.

iniquity

iniquity of the land, and of the city, and of all that dwell therein.

18 What doth the graven thing avail, becauſe the maker thereof hath graven it, a molten, and a falſe image? becauſe the forger thereof hath truſted in a thing of his own forging, to make dumb idols.

19 Wo to him that ſaith to a ſtock: Awake: to the dumb ſtone: Ariſe: can it teach *any thing?* Behold, it is laid over with gold, and ſilver: and there is no ſpirit in the bowels thereof.

20 But the Lord is in his holy temple: let all the earth keep ſilence before him.

CHAP. III.

1 A prayer of Habacuc the prophet for (*a*) ignorances.

2 O LORD, I have heard (*b*) thy hearing, and was afraid.

O Lord, (*c*) thy work in the midſt of the years bring it to life:

In the midſt of the years thou ſhalt make it known: when thou art angry, thou wilt remember mercy.

3 (*d*) God will come from the South, and the holy one from mount Pharan:

His glory covered the heavens, and the earth is full of his praiſe.

4 His brightneſs ſhall be as the light: (*e*) horns *are* in his hands:

There

Chap. III. (*a*) Ver. 1. *For ignorances.* That is, for the ſins of his people. In the Hebrew it is, *Sigionoth:* which ſome take to ſignify a muſical inſtrument, or tune; with which this ſublime prayer and canticle was to be ſung.

(*b*) Ver. 2. *Thy hearing, &c.* That is, thy oracles, the great and wonderful things thou haſt revealed to me: and I was ſtruck with a reverential fear and awe.

(*c*) Ibidem. *Thy work.* The great work of the redemption of man, which thou wilt *bring to life* and light *in the midſt of the years,* when our calamities and miſeries ſhall be at their height.

(*d*) Ver. 3. *God will come from the South, &c.* God himſelf will come to give us his law, and to conduct us into the true land of promiſe: as heretofore he came from the South (in the Hebrew *Theman*) and from mount *Pharan* to give his law to his people in the deſart. See *Deuteronomy* xxxiii. 2.

(*e*) Ver. 4. *Horns, &c.* That is, ſtrength and power, which by a Hebrew phraſe are called *horns.* Or *beams of light,* which come forth from his hands. Or it may allude to the

There is his ſtrength hid: 5 (*f*) Death ſhall go before his face.

And the devil ſhall go forth before his feet. 6 He ſtood and meaſured the earth.

(*g*) He beheld, and melted the nations: and (*h*) the ancient mountains were cruſhed to pieces.

The hills of the world were bowed down by the journies of his eternity.

7 I ſaw the tents of (*i*) Ethiopia for *their* iniquity, the curtains of the land of Madian ſhall be troubled.

8 Waſt thou angry, O Lord, (*k*) with the rivers? or was thy wrath upon the rivers? or thy indignation in the ſea?

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croſs, in the *horns* of which the *hands* of Chriſt were faſtened: where his *ſtrength was hidden*, by which he overcame the world; and drove out *death* and *the devil*.

(*f*) Ver. 5. *Death ſhall go before his face, &c.* Both death and the devil ſhall be the executioners of his juſtice againſt his enemies: as they were heretofore againſt the Egyptians and Chananites.

(*g*) Ver. 6. *He beheld, &c.* One look of his eye is enough to melt all the nations, and to reduce them to nothing. For all heaven and earth diſappear, when they come before his light. *Apocalypſe* xx. 11.

(*h*) Ibidem. *The ancient mountains, &c.* By the *mountains* and *hills* are ſignified the great ones of the world, that perſecute the church, whoſe power was quickly cruſhed by the Almighty.

(*i*) Ver. 7. *Ethiopia*, The land of the *Blacks*, and *Madian*, are here taken for the enemies of God and his people; who ſhall periſh for their iniquity.

(*k*) Ver. 8. *With the rivers, &c.* He alludes to the wonders wrought heretofore by the Lord in favour of his people Iſrael; when the waters of *the rivers*, viz. of Arnon and Jordan, and of *the* Red *ſea*, retired before their face: when he came, as it were, with *his horſes* and *chariots* to *ſave* them: when he took up *his bow* for their defence, in conſequence of *the oath* he had made to their *tribes*: when the mountains trembled, and the *deep* ſtood with its waves raiſed up in a heap, as with *hands lifted up* to heaven: when the *ſun and moon ſtood ſtill* at his command, &c to comply with his anger, not againſt the rivers and ſea, but againſt the enemies of his people. How much more will he do in favour of his Son; and againſt the enemies of his church?

Who

Who wilt ride upon thy horſes, and thy chariots are ſalvation.

9 Thou wilt ſurely take up thy bow: *according to* the oaths which thou haſt ſpoken to the tribes.

Thou wilt divide the rivers of the earth. 10 The mountains ſaw thee, and were grieved, the great body of waters paſſed away.

The deep put forth its voice: the deep lifted up its hands.

11 The ſun, and the moon ſtood ſtill in their habitation: in the light of thy arrows, they ſhall go in the brightneſs of thy glittering ſpear.

12 In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt aſtoniſh the nations.

13 Thou wenteſt forth for the ſalvation of thy people: for their ſalvation with thy Chriſt.

Thou ſtruckeſt (*l*) the head of the houſe of the wicked: thou haſt laid bare his foundation even to the neck.

14 Thou haſt curſed his ſcepters, the head of his warriors, them that came out as a whirlwind to ſcatter me.

Their joy *was* like that of him that devoureth the poor man in ſecret.

15 (*m*) Thou madeſt a way in the ſea for thy horſes, in the mud of many waters.

16 (*n*) I have heard, and my bowels were troubled: my lips trembled at the voice.

Let rottenneſs enter into my bones, and ſwarm under me.

That I may reſt in the day of tribulation: (*o*) that I may go up to our people that are girded.

17 For the fig-tree ſhall not bloſſom: and there ſhall be

(*l*) Ver. 13. *The head of the houſe of the wicked.* Such was Pharao heretofore: ſuch ſhall Antichriſt be hereafter.

(*m*) Ver. 15. *Thou madeſt a way in the ſea, &c*, to deliver thy people from the Egyptian bondage: and thou ſhalt work the like wonders, in the ſpiritual way, to reſcue the children of thy church from their enemies.

(*n*) Ver. 16. *I have heard, &c.* viz. the evils that are now coming upon the Iſraelites for their ſins; and that ſhall come hereafter upon all impenitent ſinners: and the foreſight that I have of theſe miſeries makes me willing to die, that I may be at *reſt*, before this general *tribulation* comes, in which all good things ſhall be withdrawn from the wicked.

(*o*) Ibidem. *That I may go up to our people, &c.* That I

be no ſpring in the vines. The labour of the olive-tree ſhall fail: and the fields ſhall yield no food: the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls.

18 But I will rejoice in the Lord: and I will joy in God my JESUS.

19 The Lord God is my ſtrength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high-places ſinging pſalms.

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may join the happy company in the boſom of Abraham, that are *girded*, that is, prepared for their journey, by which they ſhall attend their Lord, when he ſhall aſcend into heaven. To which *high* and happy *place*, *my Jeſus*, that is, my Saviour, the great *conqueror* of death and hell, ſhall one day conduct me *rejoicing* and *ſinging pſalms* of praiſe. ver. 18, and 19.

The PROPHECY of (a) SOPHONIAS.

CHAP. I.

For divers enormous ſins, the kingdom of Juda is threatened with ſevere judgment.

THE word of the Lord that came to Sophonias the ſon of Chuſi, the ſon of Godolias, the ſon of Amarias, the ſon of Ezecias, in the days of Joſias the ſon of Amon king of Juda.

(a) *Sophonias*, or *Zephaniah*, whoſe name, ſaith St. Jerome, ſignifies *the watchman of the Lord*, or *the hidden of the Lord*, propheſied in the beginning of the reign of Joſias. He was a native of Sarabatha, and of the tribe of Simeon, according to the more common opinion: though ſome have held that he was of the blood royal, upon a ſuppoſition that the Ezecias mentioned amongſt his anceſtors, ver. 1. was king Ezechias.

(a) Gathering,

2 (*a*) Gathering, I will gather together all things from off the face of the land, ſaith the Lord:

3 I will gather man, and beaſt, I will gather the birds of the air, and the fiſhes of the ſea: and the ungodly ſhall meet with ruin: and I will deſtroy men from off the face of the land, ſaith the Lord.

4 And I will ſtretch out my hand upon Juda, and upon all the inhabitants of Jeruſalem: and I will deſtroy out of this place the remnant of Baal, and the names of (*b*) the wardens of the temples with the prieſts:

5 And them that worſhip the hoſt of heaven upon the tops of houſes, and them that adore, and ſwear by the Lord, and ſwear by (*c*) Melchom.

6 And them that turn away from following after the Lord, and that have not ſought the Lord, nor ſearched after him.

7 Be ſilent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath ſanctified his gueſts.

8 And it ſhall come to paſs in the day of the victim of the Lord, that I will viſit upon the princes, and upon the king's ſons, and upon all ſuch as are clothed with ſtrange apparel:

9 And I will viſit in that day upon every one that entereth arrogantly over the threſhold: them that fill the houſe of the Lord their God with iniquity and deceit.

10 And there ſhall be in that day, ſaith the Lord, the noiſe of a cry from the fiſh-gate, and a howling from (*d*) the Second, and a great deſtruction from the hills.

11 Howl, ye inhabitants of (*e*) the Morter. All (*f*) the people of Chanaan is

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Chap. I. (*a*) Ver. 2. *Gathering, I will gather, &c.* That is, I will aſſuredly take away, and wholly conſume, either by captivity, or death, both men and beaſts out of this land.

(*b*) Ver. 4. *The wardens, &c.* viz. of the temples of the idols. *Ædituos*, in Hebrew, the *Chemarims*, that is, ſuch as kindle the fires, or burn incenſe.

(*c*) Ver. 5. *Melchom.* The idol of the Ammonites.

(*d*) Ver. 10. *The Second.* A part of the city ſo called.

(*e*) Ver. 11. *The Morter. Makteſh.* A valley in or near Jeruſalem.

(*f*) Ibidem. *The people of Chanaan.* So he calls the Jews, from their following the wicked ways of the Chananites.

huſh, all are cut off that were wrapped up in ſilver.

12 And it ſhall come to paſs at that time, that I will ſearch Jeruſalem with lamps, and will viſit upon the men that are (*g*) ſettled on their lees: that ſay in their hearts: The Lord will not do good, nor will he do evil.

13 And their ſtrength ſhall become a booty, and their houſes as a deſart: and they ſhall build houſes, and ſhall not dwell in them: and they ſhall plant vineyards, and ſhall not drink the wine of them.

14 The great day of the Lord is near, it is near and exceeding ſwift: the voice of the day of the Lord is bitter, the mighty man ſhall there meet with tribulation.

15 That day *is* a day of wrath, a day of tribulation and diſtreſs, a day of calamity and miſery, a day of darkneſs and obſcurity, a day of clouds and whirlwinds:

16 A day of the trumpet and alarm againſt the fenced cities, and againſt the high bulwarks.

17 And I will diſtreſs men, and they ſhall walk like blind men, becauſe they have ſinned againſt the Lord: and their blood ſhall be poured out as earth, and their bodies as dung.

18 Neither ſhall their ſilver, and their gold be able to deliver them in the day of the wrath of the Lord: all the land ſhall be devoured by the fire of his jealouſy, for he ſhall make even a ſpeedy riddance of all them that dwell in the land.

CHAP. II.

An exhortation to repentance. The judgment of the Philiſtines, of the Moabites and the Ammonites; of the Ethiopians, and the Aſſyrians.

ASSEMBLE yourſelves together, be gathered together O nation not worthy to be loved:

2 Before the decree bring forth the day as duſt paſſing away, before the fierce anger of the Lord come upon you, before the day of the Lord's indignation come upon you.

3 Seek the Lord all ye meek of the earth, you that have wrought his judgment: ſeek the juſt, ſeek the meek: if by any means you may be hid in the day of the Lord's indignation.

4 For Gaza ſhall be deſtroyed, and Aſcalon ſhall

(*g*) Ver. 12. *Settled on their lees.* That is, the wealthy, and ſuch as live at their eaſe, reſting upon their riches, like wine upon the lees.

be

be a deſart, they ſhall caſt out Azotus at noon-day, and Accaron ſhall be rooted up.

5 Wo to you that inhabit the ſea coaſt, O nation of reprobates: the word of the Lord upon you, O Chanaan, the land of the Philiſtines, and I will deſtroy thee, ſo that there ſhall not be an inhabitant.

6 And the ſea coaſt ſhall be the reſting-place of ſhepherds, and folds for cattle:

7 And it ſhall be the portion of him that ſhall remain of the houſe of Juda, there they ſhall feed: in the houſes of Aſcalon they ſhall reſt in the evening: becauſe the Lord their God will viſit them, and bring back their captivity.

8 I have heard the reproach of Moab, and the blaſphemies of the children of Ammon, with which they reproached my people, and have magnified themſelves upon their borders.

9 Therefore as I live, ſaith the Lord of hoſts the God of Iſrael, Moab ſhall be as Sodom, and the children of Ammon as Gomorrha, the drineſs of thorns, and heaps of ſalt, and a deſart even for ever: the remnant of my people ſhall make a ſpoil of them, and the reſidue of my nation ſhall poſſeſs them.

10 This ſhall befal them for their pride: becauſe they have blaſphemed, and have been magnified againſt the people of the Lord of hoſts.

11 The Lord ſhall be terrible upon them, and ſhall conſume all the gods of the earth: and they ſhall adore him every man from his own place, all the iſlands of the Gentiles.

12 You Ethiopians alſo ſhall be ſlain with my ſword.

13 And he will ſtretch out his hand upon the north, and will deſtroy Aſſyria: and he will make (*a*) the beautiful *city* a wilderneſs, and as a place not paſſable, and as a deſart.

14 And flocks ſhall lie down in the midſt thereof, all the beaſts of the nations: and the bittern, and the urchin ſhall lodge in the threſhold thereof: the voice of the ſinging *bird* in the window, the raven on the upper poſt, for I will conſume her ſtrength.

15 This is the glorious city that dwelt in ſecurity: that ſaid in her heart: I am, and there is none beſide me: how is ſhe become a deſart,

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Chap. II. (*a*) Ver. 13. *The beautiful city*, viz. Ninive, which was deſtroyed ſoon after this, viz. in the ſixteenth year of the reign of Joſias.

a place

a place for beasts to lie down in? every one that passeth by her, shall hiss, and wag his hand.

CHAP. III.

A wo to Jerusalem for her sins. A prophecy of the conversion of the Gentiles, and of the poor of Israel: God shall be with them. The Jews shall be converted at last.

WO to the provoking, and redeemed city, the dove.

2 She hath not hearkened to the voice, neither hath she received discipline: she hath not trusted in the Lord, she drew not near to her God.

3 Her princes *are* in the midst of her as roaring lions: her judges *are* evening wolves, they left nothing for the morning.

4 Her prophets *are* senseless, men without faith: her priests have polluted the sanctuary, they have acted unjustly against the law.

5 The just Lord *is* in the midst thereof, he will not do iniquity: in the morning, in the morning he will bring his judgment to light, and it shall not be hid: but the wicked man hath not known shame.

6 I have destroyed the nations, and their towers are beaten down: I have made their ways desart, so that there is none that passeth by: their cities are desolate, there is not a man remaining, nor any inhabitant.

7 I said: Surely thou wilt fear me, thou wilt receive correction: and her dwelling shall not perish, for all things wherein I have visited her: but they rose early and corrupted all their thoughts.

8 Wherefore expect me, saith the Lord, in the day of my resurrection that is to come, for my judgment *is* to assemble the Gentiles, and to gather the kingdoms: and to pour upon them my indignation, all my fierce anger: for with the fire of my jealousy shall all the earth be devoured.

9 Because then I will restore to the peoples a chosen lip, that all may call upon the name of the Lord, and may serve him with one shoulder.

10 From beyond the rivers of Ethiopia, shall my suppliants the children of my dispersed people bring me an offering.

11 In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee thy proud boasters, and thou shalt no more be lifted up because of my holy mountain.

12 And

12 And I will leave in the midſt of thee a poor and needy people: and they ſhall hope in the name of the Lord.

13 The remnant of Iſrael ſhall not do iniquity, nor ſpeak lies, nor ſhall a deceitful tongue be found in their mouth: for they ſhall feed, and ſhall lie down, and there ſhall be none to make them afraid.

14 Give praiſe, O daughter of Sion: ſhout, O Iſrael: be glad, and rejoice with all thy heart, O daughter of Jeruſalem.

15 The Lord hath taken away thy judgment, he hath turned away thy enemies: the king of Iſrael the Lord *is* in the midſt of thee, thou ſhalt fear evil no more.

16 In that day it ſhall be ſaid to Jeruſalem: Fear not: *and* to Sion: Let not thy hands be weakened.

17 The Lord thy God in the midſt of thee *is* mighty, he will ſave: he will rejoice over thee with gladneſs, he will be ſilent in his love, he will be joyful over thee in praiſe.

18 The triflers that were departed from the law, I will gather together, becauſe they were of thee: that thou mayſt no more ſuffer reproach for them.

19 Behold I will cut off all that have afflicted thee at that time: and I will ſave her that halteth, and will gather her that was caſt out: and I will get them praiſe, and a name, in all the land where they had been put to confuſion.

20 At that time, when I will bring you: and at the time that I will gather you: for I will give you a name, and praiſe among all the people of the earth, when I ſhall have brought back your captivity before your eyes, ſaith the Lord.

The Prophecy of (a) AGGEUS.

CHAP. I.

The people are reproved for neglecting to build the temple. They are encouraged to set about the work.

IN the second year of Darius the king, in the sixth month, in the first day of the month, the word of the Lord came by the hand of Aggeus the prophet, to Zorobabel the son of Salathiel, governor of Juda, and to Jesus the son of Josedec the high priest, saying:

2 Thus saith the Lord of hosts, saying: This people saith: The time is not yet come for building the house of the Lord.

3 And the word of the Lord came by the hand of Aggeus the prophet, saying:

4 Is it time for you to dwell in cieled houses, and this house lie desolate?

5 And now thus saith the Lord of hosts: Set your hearts to consider your ways.

6 You have sowed much, and brought in little: you have eaten, but have not had enough: you have drunk, but have not been filled with drink: you have clothed yourselves, but have not been warmed: and he that hath

(a) *Aggeus*, or *Haggai*, was one of those that returned from the captivity of Babylon, in the first year of the reign of king Cyrus. He was sent by the Lord in the second year of the reign of king Darius, the son of Hystaspis to exhort Zorobabel the prince of Juda, and Jesus the high priest, to the building of the temple; which they had begun, but left off again through the opposition of the Samaritans. In consequence of this exhortation they proceeded in the building and finished the temple. And the prophet was commissioned by the Lord to assure them that this second temple should be more glorious than the former, because the Messiah should honour it with his presence: signifying withal how much the church of the new testament should excel that of the old testament.

earned

earned wages, put them into a bag with holes.

7 Thus ſaith the Lord of hoſts: Set your hearts upon your ways:

8 Go up to the mountain, bring timber, and build the houſe: and it ſhall be acceptable to me, and I ſhall be glorified, ſaith the Lord.

9 You have looked for more, and behold it became leſs, and you brought it home, and I blowed it away: why ſaith the Lord of hoſts? becauſe my houſe is deſolate, and you make haſte every man to his own houſe.

10 Therefore the heavens over you were ſtayed from giving dew, and the earth was hindered from yielding her fruits:

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon all that the ground bringeth forth, and upon men, and upon beaſts, and upon all the labour of the hands.

12 Then Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec the high prieſt, and all the remnant of the people hearkened to the voice of the Lord their God, and to the words of Aggeus the prophet, as the Lord their God ſent him to them: and the people feared before the Lord.

13 And Aggeus the meſſenger of the Lord, *as* one of the meſſengers of the Lord, ſpoke, ſaying to the people: I am with you, ſaith the Lord.

14 And the Lord ſtirred up the ſpirit of Zorobabel the ſon of Salathiel governor of Juda, and the ſpirit of Jeſus the ſon of Joſedec the high prieſt, and the ſpirit of all the reſt of the people: and they went in, and did the work in the houſe of the Lord of hoſts their God.

CHAP. II.

Chriſt by his coming ſhall make the latter temple more glorious than the former. The bleſſing of God ſhall reward their labour in building. God's promiſe to Zorobabel.

IN the four and twentieth day of the month, in the ſixth month, in the ſecond year of Darius the king *they began.*

2 *And* in the ſeventh month, the word of the Lord came by the hand of Aggeus the prophet, ſaying:

3 Speak to Zorobabel the ſon of Salathiel the governor of Juda, and to Jeſus the ſon of Joſedec the high prieſt, and to the reſt of the people, ſaying:

4 Who is left among you, that ſaw this houſe in its firſt glory? and how do you ſee it

it now? is it not *in comparison to that* as nothing in your eyes?

5 Yet now take courage, O Zorobabel, saith the Lord, and take courage, O Jesus the son of Josedec the high priest, and take courage, all ye people of the land, saith the Lord of hosts: and perform (for I am with you, saith the Lord of hosts.)

6 The word that I covenanted with you when you came out of the land of Egypt: and my spirit shall be in the midst of you: fear not.

7 For thus saith the Lord of hosts: Yet one little while, and I will move the heaven, and the earth, and the sea, and the dry land.

8 And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory: saith the Lord of hosts.

9 The silver is mine, and the gold is mine, saith the Lord of hosts.

10 Great shall be the glory of this last house more than of the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts.

11 In the four and twentieth day of the ninth month, in the second year of Darius the king, the word of the Lord came to Aggeus the prophet, saying:

12 Thus saith the Lord of hosts: Ask the priests the law, saying:

13 If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt bread, or pottage, or wine, or oil, or any meat: shall it be sanctified? and the priests answered, and said: No.

14 And Aggeus said: If one that is unclean by occasion of a soul touch any of all these things, shall it be defiled? and the priests answered, and said: It shall be defiled.

15 And Aggeus answered, and said: So *is* this people, and so *is* this nation before my face, saith the Lord, and so *is* all the work of their hands: and all that they have

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Chap. II. (*a*) Ver. 14. *By occasion of a soul.* That is, by having touched the dead: in which case according to the prescription of the law. *Numb.* xix. 13, 22, a person not only became unclean himself, but made every thing that he touched unclean. The prophet applies all this to the people, whose souls remained unclean by neglecting the temple of God; and therefore were not sanctified by the flesh they offered in sacrifice: but rather defiled their sacrifices by approaching to them in the state of uncleanness.

offered

offered there, ſhall be defiled.

16 And now conſider in your hearts, from this day and upward, before there was a ſtone laid upon a ſtone in the temple of the Lord.

17 When you went to a heap of twenty buſhels, and they became ten: and you went in to the preſs, to preſs out fifty veſſels, and they became twenty.

18 I ſtruck you with a blaſting wind, and all the works of your hand with the mildew and with hail: yet there was none among you, that returned to me, ſaith the Lord.

19 But now take good notice from this day, and henceforward, from the four and twentieth day of the ninth month: from the day that the foundations of the temple of the Lord were laid, *and* lay it up in your hearts.

20 Is the ſeed as yet ſprung up? or hath the vine, and the fig-tree, and the pomegranate, and the olive-tree as yet flouriſhed? from this day I will bleſs *you*.

21 And the word of the Lord came a ſecond time to Aggeus in the four and twentieth day of the month, ſaying:

22 Speak to Zorobabel the governor of Juda, ſaying: I will move both heaven and earth.

23 And I will overthrow the throne of kingdoms, and will deſtroy the ſtrength of the kingdom of the Gentiles: and I will overthrow the chariot, and him that rideth therein: and the horſes and their riders ſhall come down, every one by the ſword of his brother

24 In that day, ſaith the Lord of hoſts, I will take thee, (*b*) O Zorobabel the ſon of Salathiel, my ſervant, ſaith the Lord, and will make thee as a ſignet, for I have choſen thee, ſaith the Lord of hoſts.

(*b*) Ver. 24. *O Zorobabel.* This promiſe principally relates to Chriſt, who was of the race of Zorobabel.

The Prophecy of (a) ZACHARIAS.

CHAP. I.

The prophet exhorts the people to return to God, and declares his visions, by which he puts them in hopes of better times.

IN the eighth month, in the second year of king Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

2 The Lord hath been exceeding angry with your fathers.

3 And thou shalt say to them: Thus saith the Lord of hosts: Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts.

4 Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts: but they did not give ear, neither did they hearken to me, saith the Lord.

5 Your fathers, where are they? and the prophets, shall they live always?

6 But yet my words, and my ordinances, which I gave in charge to my servants the prophets, did they not take hold of your fathers, and they returned, and said: As the Lord of hosts thought to do to us according to our ways, and according to our devices, *so* he hath done to us.

7 In the four and twentieth day of the eleventh month which is called Sabath, in the second year of Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

(a) *Zacharias* began to prophesy in the same year as Aggeus, and upon the same occasion. His prophecy is full of mysterious figures and promises of blessings, partly relating to the synagogue, and partly to the church of Christ.

8 I saw

8 I ſaw by night, and behold (*a*) a man riding upon a red horſe, and he ſtood among the myrtle-trees, that were in the bottom: and behind him were horſes red, ſpeckled, and white.

9 And I ſaid: What are theſe, my Lord? and the Angel that ſpoke in me, ſaid to me: I will ſhew thee what theſe are.

10 And the man that ſtood among the myrtle-trees anſwered, and ſaid: (*b*) Theſe are they, whom the Lord hath ſent to walk through the earth.

11 And they anſwered the Angel of the Lord, that ſtood among the myrtle-trees, and ſaid: We have walked through the earth, and behold all the earth is inhabited, and is at reſt.

12 And the Angel of the Lord anſwered, and ſaid: O Lord of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Juda, with which thou haſt been angry? this is now (*c*) the ſeventieth year.

13 And the Lord anſwered the Angel, that ſpoke in me, good words, comfortable words.

14 And the Angel that ſpoke in me, ſaid to me: Cry thou, ſaying: Thus ſaith the Lord of hoſts: I am zealous for Jeruſalem, and Sion with a great zeal.

15 And I am angry with a great anger with the wealthy nations: For I was angry a little, but they helped forward the evil.

16 Therefore thus ſaith the Lord: I will return to Jeruſalem in mercies: my houſe ſhall be built in it, ſaith the Lord of hoſts: and the building line ſhall be ſtretched forth upon Jeruſalem.

17 Cry yet, ſaying: Thus ſaith the Lord of hoſts: My cities ſhall yet flow with good things: and the Lord will yet comfort Sion, and he will yet chooſe Jeruſalem.

(*a*) Ver. 8. *A man.* An Angel in the ſhape of a man. It was probably St. Michael the guardian Angel of the church of God.

(*b*) Ver. 10. *Theſe are they, &c.* The guardian Angels of provinces and nations.

(*c*) Ver. 12. *The ſeventieth year.* viz. From the beginning of the ſiege of Jeruſalem, in the ninth year of king Sedecias, to the ſecond year of king Darius. Theſe ſeventy years of the deſolation of Jeruſalem and the cities of Juda, are different from the ſeventy years of captivity foretold by Jeremias; which began in the fourth year of Joakim, and ended in the firſt year of king Cyrus.

18 And I lifted up my eyes, and ſaw: and behold (*d*) four horns.

19 And I ſaid to the Angel, that ſpoke in me: What are theſe? And he ſaid to me: Theſe are the horns that have ſcattered Juda, and Iſrael, and Jeruſalem.

20 And the Lord ſhewed me (*d*) four ſmiths.

21 And I ſaid: What come theſe to do? and he ſpoke, ſaying: Theſe are the horns which have ſcattered Juda every man apart, and none of them lifted up his head: and theſe are come to fray them, to caſt down the horns of the nations, that have lifted up the horn upon the land of Juda to ſcatter it.

CHAP. II.

Under the name of Jeruſalem, he propheſieth the progreſs of the church of Chriſt, by the converſion of ſome Jews, and many Gentiles.

AND I lifted up my eyes, and ſaw, and behold a man, with a meaſuring line in his hand.

2 And I ſaid: Whither goeſt thou? and he ſaid to me: To meaſure Jeruſalem, and to ſee how great is the breadth thereof, and how great the length thereof.

3 And behold the Angel that ſpoke in me, went forth, and another Angel went out to meet him.

4 And he ſaid to him: Run, ſpeak to this young man, ſaying: (*a*) Jeruſalem ſhall be inhabited without walls, by reaſon of the multitude of men, and of the beaſts in the midſt thereof.

5 And I will be to it, ſaith the Lord, a wall of fire round about: and I will be in glory in the midſt thereof.

6 O, O flee ye out of the land of the north, ſaith the Lord, for I have ſcattered you into the four winds of heaven, ſaith the Lord.

7 O Sion, flee thou that dwelleſt with the daughter of Babylon:

8 For thus ſaith the Lord of hoſts: After the glory he hath ſent me to the nations, that have robbed you: for he that toucheth you, toucheth the apple of my eye:

(*d*) Ver. 18. 20. *Four horns,—four ſmiths.* The four horns repreſent the empires, or kingdoms, that perſecute and oppreſs the people of God: the *four ſmiths* or *carpenters* (for *faber* may ſignify either) repreſent thoſe whom God makes his inſtruments in bringing to nought the power of perſecutors.

Chap. II. (*a*) Ver. 4. *Jeruſalem ſhall be inhabited without walls.* This muſt be underſtood of the ſpiritual Jeruſalem, the church of Chriſt.

9 For

9 For behold I lift up my hand upon them, and they ſhall be a prey to thoſe that ſerved them: and you ſhall know that the Lord of hoſts ſent me.

10 Sing praiſe, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midſt of thee: ſaith the Lord.

11 And many nations ſhall be joined to the Lord in that day, and they ſhall be my people, and I will dwell in the midſt of thee: and thou ſhalt know that the Lord of hoſts hath ſent me to thee.

12 And the Lord ſhall poſſeſs Juda his portion in the ſanctified land: and he ſhall yet chooſe Jeruſalem.

13 Let all fleſh be ſilent at the preſence of the Lord: for he is riſen up out of his holy habitation.

CHAP. III.

In a viſion, ſatan appeareth accuſing the high prieſt. He is cleanſed from his ſins. Chriſt is promiſed, and great fruit from his paſſion.

AND the Lord ſhewed me (*a*) Jeſus the high prieſt ſtanding before the Angel of the Lord: and ſatan ſtood on his right hand, to be his adverſary.

2 And the Lord ſaid to ſatan: The Lord rebuke thee, O ſatan: and the Lord that choſe Jeruſalem rebuke thee: Is not this a brand pluckt out of the fire?

3 And Jeſus was clothed (*b*) with filthy garments: and he ſtood before the face of the Angel.

4 Who anſwered, and ſaid to them that ſtood before him, ſaying: Take away the filthy garments from him. And he ſaid to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.

5 And he ſaid: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments: and the Angel of the Lord ſtood.

6 And the Angel of the Lord proteſted to Jeſus, ſaying:

7 Thus ſaith the Lord of hoſts: If thou wilt walk in my ways, and keep my charge, thou alſo ſhalt judge my houſe, and ſhalt keep my courts, and I (*c*) will give thee ſome of them that are now preſent here to walk *with thee.*

Chap. III. (*a*) Ver. 1. *Jeſus,* alias, Joſue the ſon of Joſedec the high prieſt of that time.

(*b*) Ver. 3. *With filthy garments.* Negligences and ſins.

(*c*) Ver. 7. *I will give thee, &c.* Angels to attend and aſſiſt thee.

8 Hear, O Jeſus thou high prieſt, thou and thy friends that dwell before thee, for they are (*d*) portending men: for behold I WILL BRING (*e*) MY SERVANT THE ORIENT.

9 For behold (*f*) the ſtone that I have laid before Jeſus: upon one ſtone there are (*g*) ſeven eyes: behold I will grave the graving thereof, ſaith the Lord of hoſts: and I will take away the iniquity of that land in (*h*) one day.

10 In that day, ſaith the Lord of hoſts, every man ſhall call his friend under the vine and under the fig-tree.

CHAP. IV.

The viſion of the golden candleſtick and ſeven lamps, and of the two olive-trees. Zorobabel ſhall finiſh the building of the temple.

AND the Angel that ſpoke in me came again: and he waked me, as a man that is wakened out of his ſleep.

2 And he ſaid to me: What ſeeſt thou? and I ſaid: I have looked, and behold (*a*) a candleſtick all of gold, and its lamp upon the top of it: and the ſeven lights thereof upon it: and ſeven funnels for the lights, that were upon the top thereof.

3 And two olive-trees over it: one upon the right ſide of the lamp, and the other upon the left ſide thereof.

4 And I anſwered, and ſaid to the Angel that ſpoke in me, ſaying: What are theſe things, my lord?

5 And the Angel that ſpoke in me anſwered, and

(*d*) Ver. 8. *Portending men.* That is, men who by words and actions are to foreſhew wonders that are to come.

(*e*) Ibidem. *My ſervant the Orient.* Chriſt, who acording to his humanity is the ſervant of God, is called *the Orient*, from his riſing like the ſun in the eaſt to enlighten the world.

(*f*) Ver. 9. *The ſtone.* Another emblem of Chriſt, the rock, foundation, and corner-ſtone of his church.

(*g*) Ibidem. *Seven eyes.* The manifold providence of Chriſt over his church, or the ſeven gifts of the Spirit of God.

(*h*) Ibidem. *One day.* viz. The day of the paſſion of Chriſt, the ſource of all our good: when this precious ſtone ſhall be graved that is cut and pierced, with whips, thorns, nails, and ſpear.

Chap. IV. (*a*) Ver. 2. *A candleſtick, &c.* The temple of God, that was then in building; and in a more ſublime ſenſe, the church of Chriſt.

ſaid to me: Knoweſt thou not what theſe things are? And I ſaid: No, my lord.

6 And he anſwered, and ſpoke to me, ſaying: This is the word of the Lord (*b*) to Zorobabel, ſaying: Not with an army, nor by might: but by my ſpirit, ſaith the Lord of hoſts.

7 Who art thou, O (*c*) great mountain, before Zorobabel? thou ſhalt become a plain: and he ſhall bring out the chief ſtone, and (*d*) ſhall give equal grace to the grace thereof.

8 And the word of the Lord came to me, ſaying:

9 The hands of Zorobabel have laid the foundations of this houſe, and his hands ſhall finiſh it: and you ſhall know that the Lord of hoſts hath ſent me to you.

10 For who hath deſpiſed (*e*) little days? and they ſhall rejoice, and ſhall ſee the (*f*) tin plummet in the hand of Zorobabel. Theſe are (*g*) the ſeven eyes of the Lord, that run to and fro through the whole earth.

11 And I anſwered, and ſaid to him: What are theſe two olive-trees upon the right ſide of the candleſtick, and upon the left ſide thereof?

12 And I anſwered again, and ſaid to him: What are the two olive branches, that are by the two golden beaks, in which are the funnels of gold?

13 And he ſpoke to me, ſaying: Knoweſt thou not what

(*b*) Ver. 6. *To Zorobabel.* This viſion was in favour of Zorobabel: to aſſure him of ſucceſs in the building of the temple, which he had begun, ſignified by the candleſtick; the lamp of which, without any other induſtry, was ſupplied with oil, dropping from the two olive trees, and diſtributed by the ſeven funnels or pipes, to maintain the ſeven lights.

(*c*) Ver. 7. *Great mountain.* So he calls the oppoſition made by the enemies of God's people: which nevertheleſs, without any army or might on their ſide, was quaſhed by divine providence.

(*d*) Ibidem. *Shall give equal grace, &c.* Shall add grace to grace, or beauty to beauty.

(*e*) Ver. 10. *Little days.* That is, theſe ſmall and feeble beginnings of the temple of God.

(*f*) Ibidem. *The tin plummet.* Literally, *the ſtone of tin.* He means the builder's plummet, which Zorobabel ſhall hold in his hand for the finiſhing the building.

(*g*) Ibidem. *The ſeven eyes.* The providence of God, that overſees and orders all things.

what

what theſe are? And I ſaid: No, my lord.

14 And he ſaid: Theſe are (*b*) two ſons of oil who ſtand before the Lord of the whole earth.

CHAP. V.

The viſion of the flying roll, and of the woman in the veſſel.

AND I turned and lifted up my eyes: and I ſaw, and behold (*a*) a roll flying:

2 And he ſaid to me: What ſeeſt thou? And I ſaid: I ſee a roll flying: the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 And he ſaid to me: This is the curſe, that goeth forth over the face of the earth: for every thief ſhall be judged as is there written: and every one that ſweareth in like manner ſhall be judged by it.

4 I will bring it forth, ſaith the Lord of hoſts: and it ſhall come to the houſe of the thief, and to the houſe of him that ſweareth falſly by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.

5 And the Angel went forth that ſpoke in me: and he ſaid to me: Lift up thy eyes, and ſee what is this, that goeth forth.

6 And I ſaid: What is it? And he ſaid: This is a veſſel going forth. And he ſaid: (*b*) This is their eye in all the earth.

7 And behold a talent of lead was carried, and behold a woman ſitting in the midſt of the veſſel.

8 And he ſaid: This is wickedneſs. And he caſt her into the midſt of the veſſel, and caſt the weight of lead upon the mouth thereof.

9 And I lifted up my eyes and looked: and behold there came out two women, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the veſſel between the earth and the heaven.

(*b*) Ver. 14. *Two ſons of oil.* That is, the two anointed ones of the Lord: viz. Jeſus the high prieſt, and Zorobabel the prince.

Chap. V. (*a*) Ver. 1. *A roll.* That is, a parchment, according to the form of the ancient books, which from being rolled up, were called *volumes*.

(*b*) Ver. 6. *This is their eye.* This is what they fix their *eye* upon: or this is a reſemblance and figure of them, viz. of ſinners.

10 And

10 And I ſaid to the Angel that ſpoke in me: Whither do theſe carry the veſſel?

11 And he ſaid to me: That a houſe may be built for it in (c) the land of Sennaar, and that it may be eſtabliſhed, and ſet there upon its own baſis.

CHAP. VI.

The viſion of the four chariots. Crowns are ordered for Jeſus the high prieſt, as a type of Chriſt.

AND I turned, and lifted up my eyes, and ſaw: and behold four (a) chariots came out from the midſt of two mountains: and the mountains *were* mountains of braſs.

2 In the firſt chariot were red horſes, and in the ſecond chariot black horſes,

3 And in the third chariot white horſes, and in the fourth chariot griſled horſes, and ſtrong ones.

4 And I anſwered, and ſaid to the Angel, that ſpoke in me: What are theſe, my lord?

5 And the Angel anſwered, and ſaid to me: Theſe are the four winds of the heaven, which go forth to ſtand before the Lord of all the earth.

6 That, in which were the black horſes, went forth into (b) the land of the north, and the white went forth after them: and the griſled went forth to (c) the land of the ſouth.

7 And they that were moſt

(c) Ver. 11. *The land of Sennaar.* Where *Babel* or Babylon was built, *Gen.* xi. where note that *Babylon* in holy writ is often taken for the city of the devil; that is, for the whole congregation of the wicked: as *Jeruſalem* is taken for the city and people of God.

Chap. VI. (a) Ver. 1. *Four chariots.* The four great empires of the Chaldeans, Perſians, Grecians, and Romans. Or perhaps by the fourth chariot are repreſented the kings of Egypt and of Aſia, the deſcendants of *Ptolemeus* and *Seleucus*.

(b) Ver. 6. *The land of the north.* So *Babylon* is called; becauſe it lay to the north in reſpect of Jeruſalem. The black horſes, that is, the Medes and Perſians; and after them Alexander and his Greeks, ſignified by the white horſes, went thither becauſe they conquered Babylon, and executed upon it the judgments of God, which is ſignified ver. 8. by the expreſſion of *quieting his ſpirit.*

(c) Ibidem. *The land of the ſouth.* Egypt, which lay to the ſouth of Jeruſalem, and was occupied firſt by Ptolemeus, and then by the Romans.

ſtrong,

ſtrong, went out, and ſought to go, and to run to and fro through all the earth. And he ſaid: Go walk throughout the earth: and they walked throughout the earth.

8 And he called me, and ſpoke to me, ſaying: Behold they that go forth into the land of the north, have quieted my ſpirit in the land of the north.

9 And the word of the Lord came to me, ſaying:

10 Take of them of the captivity, of Holdai, and of Tobias, and of Idaias: and thou ſhalt come in that day, and ſhalt go into the houſe of Joſias, the ſon of Sophonias, who came out of Babylon.

11 And thou ſhalt take gold and ſilver: and ſhalt make crowns, and thou ſhalt ſet them on the head of Jeſus the ſon of Joſedec the high prieſt.

12 And thou ſhalt ſpeak to him, ſaying: Thus ſaith the Lord of hoſts, ſaying: BEHOLD A MAN THE ORIENT IS HIS NAME: and under him ſhall he ſpring up, and ſhall build a temple to the Lord.

13 Yea, he ſhall build a temple to the Lord: and he ſhall bear the glory, and ſhall ſit, and rule upon his throne: and he ſhall be a prieſt upon his throne, and, and the counſel of peace ſhall be (*d*) between them both.

14 And the crowns ſhall be to Helem, and Tobias, and Idaias, and to Hem, the ſon of Sophonias, a memorial in the temple of the Lord.

15 And they that are far off, ſhall come, and ſhall build in the temple of the Lord: and you ſhall know that the Lord of hoſts ſent me to you. But this ſhall come to paſs, if hearing you will hear the voice of the Lord your God.

CHAP. VII.

The people enquire concerning faſting: they are admoniſhed to faſt from ſin.

AND it came to paſs in the fourth year of king Darius, that the word of the Lord came to Zacharias, in the fourth day of the ninth month, which is Caſleu.

2 When Saraſar, and Rogommelech, and the men that were with him, ſent to the houſe of God, to entreat the face of the Lord:

3 To ſpeak to the prieſts of the houſe of the Lord of hoſts, and to the prophets, ſaying: Muſt I weep in (*a*) the fifth month, or muſt I ſanctify myſelf

(*d*) Ver. 13. *Between them both.* That is, he ſhall unite in himſelf the two offices or dignities of king and prieſt.

Chap. VII. (*a*) Ver. 3. *The fifth month.* They faſted on the

ſelf as I have now done for many years?

4 And the word of the Lord of hoſts came to me, ſaying: Speak to all the people of the land, and to the prieſts, ſaying:

5 When you faſted, and mourned in the fifth and the ſeventh month for theſe ſeventy years: did you keep a faſt unto me?

6 And when you did eat and drink, did you not eat for yourſelves, and drink for yourſelves?

7 Are not theſe the words, which the Lord ſpoke by the hand of the former prophets, when Jeruſalem as yet was inhabited, and was wealthy, both itſelf and the cities round about it, and there were inhabitants toward the ſouth, and in the plain?

8 And the word of the Lord came to Zacharias, ſaying:

9 Thus ſaith the Lord of hoſts, ſaying: Judge ye true judgment, and ſhew ye mercy, and compaſſion every man to his brother.

10 And oppreſs not the widow, and the fatherleſs, and the ſtranger, and the poor: and let not a man deviſe evil in his heart againſt his brother.

11 But they would not hearken, and they turned away the ſhoulder to depart: and they ſtopped their ears, not to hear.

12 And they made their heart as the adamant ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts ſent in his ſpirit by the hand of the former prophets: ſo a great indignation came from the Lord of hoſts.

13 And it came to paſs that as he ſpoke, and they heard not: ſo ſhall they cry, and I will not hear, ſaith the Lord of hoſts.

14 And I diſperſed them throughout all kingdoms, which they know not: and the land was left deſolate behind them, ſo that no man paſſed through or returned: and they changed the delightful land into a wilderneſs.

CHAP. VIII.

Joyful promiſes to Jeruſalem: fully verified in the church of Chriſt.

AND the word of the Lord of hoſts came *to me*, ſaying:

2 Thus ſaith the Lord of hoſts: I have been jealous for Sion with a great jealouſy,

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the tenth day of the fifth month; becauſe on that day the temple was burnt. Therefore they enquire whether they are to continue that faſt, after the temple is rebuilt. See this query anſwered in the 19th verſe of the following chapter.

and

and with a great indignation have I been jealous for her.

3 Thus ſaith the Lord of hoſts: I am returned to Sion, and I will dwell in the midſt of Jeruſalem: and Jeruſalem ſhall be called the City of Truth, and the Mountain of the Lord of hoſts, the ſanctified Mountain.

4 Thus ſaith the Lord of hoſts: There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem: and every man with his ſtaff in his hand through multitude of years,

5 And the ſtreets of the city ſhall be full of boys, and girls playing in the ſtreets thereof.

6 Thus ſaith the Lord of hoſts: If it ſeem hard in the eyes of the remnant of this people in thoſe days: ſhall it be hard in my eyes, ſaith the Lord of hoſts?

7 Thus ſaith the Lord of hoſts: Behold I will ſave my people from the land of the eaſt, and from the land of the going down of the ſun.

8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem: and they ſhall be my people, and I will be their God in truth and in juſtice.

9 Thus ſaith the Lord of hoſts: Let your hands be ſtrengthened, you that hear in theſe days theſe words by the mouth of the prophets, in the day, that the houſe of the Lord of hoſts was founded, that the temple might be built.

10 For before thoſe days there was no hire for men, neither was there hire for beaſts, neither was there peace to him that came in, nor to him that went out becauſe of the tribulation: and I let all men go every one againſt his neighbour.

11 But now I will not deal with the remnant of this people according to the former days, ſaith the Lord of hoſts,

12 But there ſhall be the ſeed of peace: the vine ſhall yield her fruit, and the earth ſhall give her increaſe, and the heavens ſhall give their dew: and I will cauſe the remnant of this people to poſſeſs all theſe things.

13 And it ſhall come to paſs, that as you were a curſe among the Gentiles, O houſe of Juda, and houſe of Iſrael: ſo will I ſave you, and you ſhall be a bleſſing: fear not, let your hands be ſtrengthened.

14 For thus ſaith the Lord of hoſts: As I purpoſed to afflict you, when your fathers had provoked me to wrath, ſaith the Lord,

15 And I had no mercy: ſo turning again I have thought in theſe days to do good to the houſe of Juda, and Jeruſalem: fear not.

16 Theſe

16 These then are the things, which you shall do: Speak ye truth every one to his neighbour: judge ye truth and judgment of peace in your gates.

17 And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hosts came to me, saying:

19 Thus saith the Lord of hosts: (*a*) The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Juda, joy, and gladness, and great solemnities: only love ye truth and peace.

20 Thus saith the Lord of hosts, until people come, and dwell in many cities,

21 And the inhabitants go one to another, saying: Let us go, and entreat the face of the Lord, and let us seek the Lord of hosts: I also will go.

22 And many peoples, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the face of the Lord.

23 Thus saith the Lord of hosts: In those days, wherein (*b*) ten men of all languages of the Gentiles shall take hold, and shall hold fast the skirt of one that is a Jew, saying: We will go with you: for we have heard that God is with you.

CHAP. IX.

God will defend his church, and bring over even her enemies to the faith. The meek coming of Christ, to bring peace, to deliver the

Chap. VIII. (*a*) Ver. 19. *The fast of the fourth month, &c.* They fasted, on the ninth day of the *fourth* month, because on that day Nabuchodonosor took Jerusalem, *Jeremias* lii. 6. On the tenth day of the *fifth* month; because on that day the temple was burnt. *Jerem.* lii. 12. On the third day of the *seventh* month, for the murder of Godolias, *Jerem.* xli. 2. And on the tenth day of the *tenth* month, because on that day the Chaldeans began to besiege Jerusalem, 4 *Kings* xxv. 1. All these fasts, if they will be obedient for the future, shall be changed, as is here promised, into joyful solemnities.

(*b*) Ver. 23. *Ten men, &c.* Many of the Gentiles became proselytes to the Jewish religion before Christ: but many more were converted to Christ by the apostles and other preachers of the Jewish nation.

captives by his blood, and to give us all good things.

THE burden of the word of the Lord in the land of (*a*) Hadrach, and of Damaſcus the reſt thereof: for the eye of man, and of all the tribes of Iſrael is the Lord's.

2 Emath alſo in the borders thereof, and Tyre, and Sidon: for they have taken to themſelves to be exceeding wiſe.

3 And Tyre hath built herſelf a ſtrong hold, and heaped together ſilver as earth, and gold as the mire of the ſtreets.

4 Behold the Lord ſhall poſſeſs her, and ſhall ſtrike her ſtrength in the ſea, and ſhe ſhall be devoured with fire.

5 Aſcalon ſhall ſee *it*, and ſhall fear, Gaza *alſo*, and ſhall be very ſorrowful: and Accaron, becauſe her hope is confounded: and the king ſhall periſh from Gaza, and Aſcalon ſhall not be inhabited.

6 And the divider ſhall ſit in Azotus, and I will deſtroy the pride of the Philiſtines.

7 And I will take away (*b*) his blood out of his mouth, and his abominations from between his teeth: and even he ſhall be left to our God, and he ſhall be as a governor in Juda, and Accaron as a Jebuſite.

8 And I will encompaſs my houſe with them (*c*) that ſerve me in war, going and returning, and the oppreſſor ſhall no more paſs through them: for now I have ſeen with my eyes.

9 Rejoice greatly, O daughter of Sion, ſhout for joy, O daughter of Jeruſalem: BEHOLD THY KING will come to thee, the juſt and ſaviour: he is poor, and riding upon an aſs, and upon a colt the foal of an aſs.

10 And I will deſtroy the chariot out of Ephraim, and the horſe out of Jeruſalem, and the bow for war ſhall be broken: and he ſhall ſpeak peace to the Gentiles, and his power ſhall be from ſea to ſea, and from the rivers even to the end of the earth.

11 Thou alſo by the blood of thy teſtament haſt ſent forth thy priſoners out of the pit, wherein is no water.

12 Return to the ſtrong hold

Chap. IX. (*a*) Ver. 1. *Hadrach.* Syria.

(*b*) Ver. 7. *His blood.* It is ſpoken of the Philiſtines, and particularly of Azotus, (where the temple of Dagon was) and contains a prophecy of the converſion of that people from their bloody ſacrifices and abominations to the worſhip of the true God.

(*c*) Ver. 8. *That ſerve me in war.* viz. The Machabees.

hold, ye priſoners of hope, I will render thee double as I declare to day.

13 Becauſe I have bent Juda for me as a bow, I have filled Ephraim: and I will raiſe up (*d*) thy ſons, O Sion, above thy ſons, O Greece, and I will make thee as the ſword of the mighty.

14 And the Lord God ſhall be ſeen over them, and his dart ſhall go forth as lightning: and the Lord God will ſound the trumpet, and go in the whirlwind of the ſouth.

15 The Lord of hoſts will protect them: and they ſhall devour, and ſubdue with the ſtones of the ſling: and drinking they ſhall be inebriated as it were with wine, and they ſhall be filled as bowls, and as the horns of the altar.

16 And the Lord their God will ſave them in that day, as the flock of his people: for (*e*) holy ſtones ſhall be lifted up over his land.

17 For what is the good thing of him, and what is his beautiful thing, but the (*f*) corn of the choſen ones, and wine which maketh virgins to ſpring forth?

CHAP. X.

God is to be ſought to, and not idols. The victories of his church, which ſhall ariſe originally from the Jewiſh nation.

ASK ye of the Lord rain in the latter ſeaſon, and the Lord will make ſnows, and will give them ſhowers of rain, to every one graſs in the field.

2 For the idols have ſpoken what was unprofitable, and the diviners have ſeen a lie, and the dreamers have ſpoke vanity: they comforted in vain: therefore they were led away as a flock: they ſhall be afflicted, becauſe they have no ſhepherd.

3 My wrath is kindled againſt the ſhepherds, and I will viſit upon the buck-goats: for the Lord of hoſts hath viſited his flock, the houſe of Juda, and hath made them

(*d*) Ver. 13. *Thy ſons, O Sion, &c.* viz. The apoſtles, who, in the ſpiritual way, conquered the Greeks, and ſubdued them to Chriſt.

(*e*) Ver. 16. *Holy ſtones.* The apoſtles, who ſhall be as pillars and monuments in the church.

(*f*) Ver. 17. *The corn, &c.* His moſt excellent gift is the bleſſed Euchariſt, called here *the corn*, that is, the bread, *of the choſen ones*, and *the wine* that *maketh virgins* to bud, or ſpring forth, becauſe it has a wonderful efficacy to give and preſerve purity.

as the horſe of his glory in the battle.

4 Out of him ſhall come forth the corner, out of him the pin, out of him the bow of battle, out of him every exactor together.

5 And they ſhall be as mighty men, treading under foot the mire of the ways in battle: and they ſhall fight, becauſe the Lord is with them: and the riders of horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Juda, and ſave the houſe of Joſeph: and I will bring them back again, becauſe I will have mercy on them: and they ſhall be as they were when I had not caſt them off, for I am the Lord their God, and will hear them.

7 And they ſhall be as the valiant men of Ephraim, and their heart ſhall rejoice as through wine: and their children ſhall ſee, and ſhall rejoice, and their heart ſhall be joyful in the Lord.

8 I will whiſtle for them, and will gather them together, becauſe I have redeemed them: and I will multiply them as they were multiplied before.

9 And I will ſow them among peoples, and from afar they ſhall remember me: and they ſhall live with their children, and ſhall return.

10 And I will bring them back out of the land of Egypt, and will gather them from among the Aſſyrians: and will bring them to the land of Galaad, and Libanus, and place ſhall not be found for them.

11 And he ſhall paſs over the ſtrait of the ſea, and ſhall ſtrike the waves in the ſea, and all the depths of the river ſhall be confounded, and the pride of Aſſyria ſhall be humbled, and the ſcepter of Egypt ſhall depart.

12 I will ſtrengthen them in the Lord, and they ſhall walk in his name: ſaith the Lord.

CHAP. XI.

The deſtruction of Jeruſalem and the temple. God's dealings with the Jews, and their reprobation.

OPEN thy gates, (*a*) O Libanus, and let fire devour (*b*) thy cedars.

2 Howl, thou fir-tree, for the cedar is fallen, for the mighty are laid waſte: howl,

Chap. XI. (*a*) Ver. 1. *O Libanus.* So Jeruſalem, and more particularly the temple, is called by the prophets, from its height, and from its being built of the cedars of Libanus.

(*b*) Ibidem. *Thy cedars.* Thy princes and chief men.

ye

ye oaks of Baſan, becauſe the fenced foreſt is cut down.

3 The voice of the howling of the ſhepherds, becauſe their glory is laid waſte: the voice of the roaring of the lions, becauſe the pride of the Jordan is ſpoiled.

4 Thus ſaith the Lord my God: Feed the flock of the ſlaughter,

5 Which they that poſſeſſed, ſlew, and repented not, and they ſold them, ſaying: Bleſſed be the Lord, we are become rich: and their ſhepherds ſpared them not.

6 And I will no more ſpare the inhabitants of the land, ſaith the Lord: behold I will deliver the men, (*c*) every one into his neighbour's hand, and into the hand of his king: and they ſhall deſtroy the land, and I will not deliver it out of their hand.

7 And I will feed the flock of ſlaughter for this, O ye poor of the flock. And I took unto me (*d*) two rods, one I called Beauty, and the other I called a Cord: and I fed the flock.

8 And I cut off (*e*) three ſhepherds in one month, and my ſoul was ſtraitened in their regard: for their ſoul alſo varied in my regard.

9 And I ſaid: I will not feed you: that which dieth, let it die: and that which is cut off, let it be cut off: and let the reſt devour every one the fleſh of his neighbour.

10 And I took my rod that was called Beauty, and I cut it aſunder to make void

(*c*) Ver. 6. *Every one into his neighbour's hand, &c.* This alludes to the laſt ſiege of Jeruſalem; in which the different factions of the Jews deſtroyed one another: and they that remained fell into the hands of their king, that is, of the Roman emperor, of whom they had ſaid, St. *John* xix. 15. *We have no king but Ceſar.*

(*d*) Ver. 7. *Two rods.* Or ſhepherds ſtaves, meaning the different ways of God's dealing with his people; the one by ſweet means, called the rod of *Beauty*: the other by bands and punishments, called the *Cord*. And where both theſe rods are made of no uſe or effect by the obſtinacy of ſinners, the rods are broken, and ſuch ſinners are given up to a reprobate ſenſe, as the Jews were.

(*e*) Ver. 8. *Three ſhepherds in one month.* That is, in a very ſhort time. By theſe *three ſhepherds* probably are meant the latter princes and high prieſts of the Jews, whoſe rule was ſhort.

my covenant, which I had made with all people.

11 And it was made void in that day: and ſo the poor of the flock that keep for me, underſtood that it is the word of the Lord.

12 And I ſaid to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. And they weighed for my wages thirty pieces of ſilver.

13 And the Lord ſaid to me: Caſt it to (*f*) the ſtatuary, a goodly price, that I was priſed at by them. And I took the thirty pieces of ſilver: and I caſt them into the houſe of the Lord to the ſtatuary.

14 And I cut off my ſecond rod that was called a Cord, that I might break the brotherhood between Juda and Iſrael.

15 And the Lord ſaid to me: Take to thee yet the inſtruments of (*g*) a fooliſh ſhepherd.

16 For behold I will raiſe up a ſhepherd in the land, who ſhall not viſit what is forſaken, nor ſeek what is ſcattered, nor heal what is broken, nor nouriſh that which ſtandeth, and he ſhall eat the fleſh of the fat ones, and break their hoofs.

17 O ſhepherd, and idol, that forſaketh the flock: the ſword upon his arm, and upon his right eye: his arm ſhall quite wither away, and his right eye ſhall be utterly darkened.

CHAP. XII.

God ſhall protect his church againſt her perſecutors. The mourning of Jeruſalem.

THE burden of the word of the Lord upon Iſrael. Thus ſaith the Lord, who ſtretcheth forth the heavens, and layeth the foundations of the earth, and formeth the ſpirit of man in him:

2 Behold I will make Jeruſalem (*a*) a lintel of ſurfeiting to all the people round about: and Juda alſo ſhall

(*f*) Ver. 13. *The ſtatuary.* The Hebrew word ſignifies alſo *a potter.*

(*g*) Ver. 15. *A fooliſh ſhepherd.* This was to repreſent the foolish, that is, the wicked princes and prieſts that ſhould rule the people, before their utter deſolation.

Chap. XII. (*a*) Ver. 2. *A lintel of ſurfeiting.* That is, a door into which they ſhall ſeek to enter, to glut themſelves with blood: but they ſhall ſtumble, and fall like men ſtupified with wine. It ſeems to allude to the times of Antiochus, and to the victories of the Machabees.

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be in the ſiege againſt Jeruſalem.

3 And it ſhall come to paſs in that day, that I will make Jeruſalem a burdenſome ſtone to all people: all that ſhall lift it up ſhall be rent and torn: and all the kingdoms of the earth ſhall be gathered together againſt her.

4 In that day, ſaith the Lord, I will ſtrike every horſe with aſtoniſhment, and his rider with madneſs: and I will open my eyes upon the houſe of Juda, and will ſtrike every horſe of the nations with blindneſs.

5 And the governors of Juda ſhall ſay in their heart: Let the inhabitants of Jeruſalem be ſtrengthened for me in the Lord of hoſts, their God.

6 In that day I will make the governors of Juda like a furnace of fire amongſt wood, and as a firebrand amongſt hay: and they ſhall devour all the people round about, to the right hand, and to the left: and Jeruſalem ſhall be inhabited again in her own place in Jeruſalem.

7 And the Lord ſhall ſave the tabernacles of Juda, as in the beginning: that the houſe of David, and the glory of the inhabitants of Jeruſalem, may not boaſt and magnify themſelves againſt Juda.

8 In that day ſhall the Lord protect the inhabitants of Jeruſalem, and he that hath offended among them in that day ſhall be as David: and the houſe of David, as that of God, as an Angel of the Lord in their ſight.

9 And it ſhall come to paſs in that day, that I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 And I will pour out upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace, and of prayers: and they ſhall look upon me, whom they have pierced: and they ſhall mourn for him as one mourneth for an only ſon, and they ſhall grieve over him, as the manner is to grieve for the death of the firſt-born.

11 In that day there ſhall be a great lamentation in Jeruſalem, like the lamentation of (*b*) Adadremmon in the plain of Mageddon.

12 And the land ſhall mourn: families and families apart: the families of

(*b*) Ver. 11. *Adadremmon.* A place near Mageddon, where the good king Joſias was ſlain, and much lamented by his people.

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the houſe of David apart, and their women apart:

13 The families of the houſe of Nathan apart, and their women apart: the families of the houſe of Levi apart, and their women apart: the families of Semei apart, and their women apart.

14 All the reſt of the families, families and families apart, and their women apart.

CHAP. XIII.

The fountain of Chriſt. Idols and falſe prophets ſhall be extirpated. Chriſt ſhall ſuffer: his people ſhall be tried by fire.

IN that day there ſhall be a fountain open to the houſe of David, and to the inhabitants of Jeruſalem: for the waſhing of the ſinner, and of the unclean woman.

2 And it ſhall come to paſs in that day, ſaith the Lord of hoſts, that I will deſtroy the names of idols out of the earth, and they ſhall be remembered no more: and I will take away the falſe prophets, and the unclean ſpirit out of the earth.

3 And it ſhall come to paſs, that when any man ſhall propheſy any more, his father and his mother that brought him into the world, ſhall ſay to him: Thou ſhalt not live: becauſe thou haſt ſpoken a lie in the name of the Lord. And his father, and his mother, his parents ſhall thruſt him through, when he ſhall propheſy.

4 And it ſhall come to paſs in that day, that the prophets ſhall be confounded, every one by his own viſion, when he ſhall propheſy, neither ſhall they be clad with a garment of ſackcloth, to deceive:

5 But he ſhall ſay: I am no prophet, I am a huſbandman: for Adam is my example from my youth.

6 And they ſhall ſay to him: What are theſe wounds in the midſt of thy hands? And he ſhall ſay: With theſe I was wounded in the houſe of them that loved me.

7 Awake, O ſword, againſt my ſhepherd, and againſt the man that cleaveth to me, ſaith the Lord of hoſts: ſtrike the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn my hand to the little ones.

8 And there ſhall be in all the earth, ſaith the Lord, two parts in it ſhall be ſcattered, and ſhall periſh: but the third part ſhall be left therein.

9 And I will bring the third part through the fire, and will refine them as ſilver is refined: and I will try them as gold is tried. They

ſhall call on my name, and I will hear them. I will ſay: Thou art my people: and they ſhall ſay: The Lord is my God.

CHAP. XIV.

After the perſecutions of the church ſhall follow great proſperity. Perſecutors ſhall be puniſhed: ſo ſhall all that will not ſerve God in his church.

BEHOLD the days of the Lord ſhall come, and thy ſpoils ſhall be divided in the midſt of thee.

2 And (*a*) I will gather all nations to Jeruſalem to battle, and the city ſhall be taken, and the houſes ſhall be rifled, and the women ſhall be defiled: and half of the city ſhall go forth into captivity, and the reſt of the people ſhall not be taken away out of the city.

3 Then the Lord ſhall go forth, and ſhall fight againſt thoſe nations, as when he fought in the day of battle.

4 And his feet ſhall ſtand in that day upon the mount of Olives, which is over-againſt Jeruſalem toward the eaſt: and the mount of Olives ſhall be divided in the midſt thereof to the eaſt, and to the weſt with a very great opening, and half of the mountain ſhall be ſeparated to the north, and half thereof to the ſouth.

5 And you ſhall flee to the valley of thoſe mountains, for the valley of the mountains ſhall be joined even to the next, and you ſhall flee as you fled from the face of the earthquake in the days of Ozias king of Juda: and the Lord my God ſhall come, and all the ſaints with him.

6 And it ſhall come to paſs in that day, that there ſhall be (*b*) no light, but cold and froſt.

7 And there ſhall be one day, which is known to the Lord, not day nor night: and (*c*) in the time of the evening there ſhall be light.

8 And it ſhall come to paſs in that day, that (*d*) living waters ſhall go out

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Chap. XIV. (*a*) Ver. 2. *I will gather, &c.* This ſeems to be a prophecy of what was done by Antiochus.

(*b*) Ver. 6. *No light*, viz. in that diſmal time of perſecution of Antiochus, when it was *neither day, nor night:* (ver. 7.) becauſe they neither had the comfortable light of the day, nor the repoſe of the night.

(*c*) Ver. 7. *In the time of the evening there ſhall be light.* An unexpected light ſhall ariſe by the means of the Machabees, when things ſhall ſeem to be at the worſt.

(*d*) Ver. 8. *Living waters*, viz. the goſpel of Chriſt.

from

from Jeruſalem: half of them to the eaſt ſea, and half of them to the laſt ſea: they ſhall be in ſummer and in winter.

9 And the Lord ſhall be king over all the earth: in that day there ſhall be one Lord, and his name ſhall be one.

10 And (*e*) all the land ſhall return even to the deſart, from the hill to Remmon to the ſouth of Jeruſalem: and ſhe ſhall be exalted, and ſhall dwell in her own place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners: and from the tower of Hananeel even to the king's wine-preſſes.

11 And people ſhall dwell in it, and there ſhall be no more an anathema: but Jeruſalem ſhall abide ſecure.

12 And this ſhall be the plague, wherewith the Lord ſhall ſtrike all nations that have fought againſt Jeruſalem: (*f*) the fleſh of every one ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.

13 In that day there ſhall be a great tumult from the Lord among them: and a man ſhall take the hand of his neighbour, and his hand ſhall be claſped upon his neighbour's hand.

14 And (*g*) even Juda ſhall fight againſt Jeruſalem: and the riches of all nations round about ſhall be gathered together, gold, and ſilver, and garments in great abundance.

15 And the deſtruction of the horſe, and of the mule, and of the camel, and of the aſs, and of all the beaſts, that ſhall be in thoſe

(*e*) Ver. 10. *All the land ſhall return, &c.* This, in ſome meaſure, was verified by the means of the Machabees: but is rather to be taken in a ſpiritual ſenſe, as relating to the propagation of the church and kingdom of Chriſt, the true Jeruſalem, which alone ſhall never fall under the anathema of deſtruction, or God's curſe.

(*f*) Ver. 12. *The fleſh of every one ſhall conſume, &c.* Such judgments as theſe have often fallen upon the perſecutors of God's church, as appears by many inſtances in hiſtory.

(*g*) Ver. 14. *Even Juda, &c.* The carnal Jews, and other falſe brothers, ſhall join in perſecuting the church.

tents,

tents, (*h*) ſhall be like this deſtruction.

16 And all (*i*) they that ſhall be left of all nations that came againſt Jeruſalem, ſhall go up from year to year, to adore the King, the Lord of hoſts, and to (*k*) keep the feaſt of tabernacles.

17 And it ſhall come to paſs, that he that ſhall not go up of the families of the land to Jeruſalem, to adore the King, the Lord of hoſts, there ſhall be no rain upon them.

18 And if the family of Egypt go not up, nor come: neither ſhall it be upon them, but there ſhall be deſtruction, wherewith the Lord will ſtrike all nations that will not go up to keep the feaſt of tabernacles.

19 This ſhall be the ſin of Egypt, and this the ſin of all nations, that will not go up to keep the feaſt of tabernacles.

20 In that day (*l*) that which is upon the bridle of the horſe ſhall be holy to the Lord: and the cauldrons in the houſe of the Lord ſhall be as the bowls before the altar.

21 And every cauldron in Jeruſalem and Juda ſhall be ſanctified to the Lord of

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(*h*) Ver. 15. *Shall be like this deſtruction.* That is, the beaſts ſhall be deſtroyed as well as the men: the common ſoldiers as well as their leaders.

(*i*) Ver. 16. *They that ſhall be left, &c.* That is, many of them that perſecuted the church ſhall be converted to its faith and communion.

(*k*) Ibidem. *To keep the feaſt of tabernacles.* This feaſt was kept by the Jews in memory of their ſojourning forty years in the deſart, in their way to the land of promiſe. And in the ſpiritual ſenſe, is duly kept by all ſuch chriſtians as in their earthly pilgrimage are continually advancing towards their true home, the heavenly Jeruſalem; by the help of the ſacraments and ſacrifice of the church. And they that neglect this muſt not look for the kind ſhowers of divine grace, to give fruitfulneſs to their ſouls.

(*l*) Ver. 20. *That which is upon the bridle, &c.* The golden ornaments of the bridles, &c. ſhall be turned into offerings in the houſe of God. And there ſhall be an abundance of cauldrons and bowls for the ſacrifices of the temple: by which is meant, under a figure, the great reſort there ſhall be to the temple, that is, to the church of Chriſt, and her ſacrifice.

hoſts:

hosts: and all that sacrifice, shall come, and take of them, and shall seethe in them: and (*m*) the merchant shall be no more in the house of the Lord of hosts in that day.

(*m*) Ver. 21. *The merchant shall be no more, &c.* Or, as some render it, *The Chananite shall be no more, &c.* that is, the profane and unbelievers shall have no title to be in the house of the Lord. Or there shall be no occasion for buyers or sellers of oxen, or sheep, or doves, in the house of God, such as Jesus Christ cast out of the temple.

The PROPHECY of (*a*) MALACHIAS.

CHAP. I.

God reproaches the Jews with their ingratitude: and the priests for not offering pure sacrifices. He will accept of the sacrifice that shall be offered in every place among the Gentiles.

THE burden of the word of the Lord to Israel by the hand of Malachias.

2 I have loved you, saith the Lord: and you have said: Wherein hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and (*a*) I have loved Jacob,

3 But have hated Esau? and I have made his mountains a wilderness, and given his

(*a*) *Malachias*, whose name signifies *the Angel of the Lord*, was cotemporary with *Nehemias*, and by some is believed to have been the same person with *Esdras*. He was the last of the prophets, in the order of time, and flourished about four hundred years before Christ. He foretels the coming of Christ; the reprobation of the Jews and their sacrifices; and the calling of the Gentiles, who shall offer up to God in every place an acceptable sacrifice.

Chap. I. (*a*) Ver. 2. *I have loved Jacob, &c.* I have preferred his posterity, to make them my chosen people, and

his inheritance to the dragons of the desart.

4 And if Edom say: We are destroyed *indeed*, but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down: and they shall be called the borders of wickedness, and the people with whom the Lord is angry for ever.

5 And your eyes shall see: and you shall say: The Lord be magnified upon the border of Israel.

6 The son honoureth the father, and the servant his master: if then I be a father, where is my honour? and if I be a master, where is my fear: saith the Lord of hosts?

7 To you, O priests, that despise my name, and have said: Wherein have we despised thy name? You offer polluted bread upon my altar: and you say: Wherein have we polluted thee? In that you say: The table of the Lord is contemptible.

8 If you offer the blind for sacrifice, is it not evil? and if you offer the lame and the sick, is it not evil? offer it to thy prince, if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts.

9 And now beseech ye the face of God, that he may have mercy on you (for by your hand hath this been done) if by any means he will receive your faces, saith the Lord of hosts.

10 Who is there among you, that will shut the doors, and will kindle the fire on my altar for nought? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

11 For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name (*b*) a clean offering: for my name is great among the Gentiles, saith the Lord of hosts.

12 And you have pro-

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and to load them with my blessings, without any merit on their part, and though they have been always ungrateful; whilst I have rejected Esau, and executed severe judgments upon his posterity. Not that God punished Esau, or his posterity, beyond their deserts: but that by his free election and grace he loved Jacob, and favoured his posterity, above their deserts. See the annotations upon *Rom.* ix.

(*b*) Ver. 11. *A clean offering*, viz. the precious body and blood of Christ in the eucharistick sacrifice.

 saved

faned it in that you ſay: The table of the Lord is defiled: and that which is laid thereupon, is contemptible, with the fire that devoureth it.

13 And you have ſaid: (c) Behold of *our* labour, and you blowed it away, ſaith the Lord of hoſts, and you brought in of rapine the lame, and the ſick, and brought in an offering: *and* ſhall I accept it at your hands, ſaith the Lord?

14 Curſed is the deceitful man, that hath in his flock a male, and making a vow offereth in ſacrifice that which is feeble to the Lord: for I am a great King, ſaith the Lord of hoſts, and my name is dreadful among the Gentiles.

CHAP. II.

The prieſts are ſharply reproved for neglecting their covenant. The evil of marrying with idolaters; and too eaſily putting away their wives.

AND now, O ye prieſts, this commandment is to you.

2 If you will not hear, and if you will not lay it to heart, to give glory to my name, ſaith the Lord of hoſts: I will ſend poverty upon you, and will curſe your bleſſings, yea I will curſe them: becauſe you have not laid it to heart.

3 Behold, (a) I will caſt the ſhoulder to you, and I will ſcatter upon your face the dung of your ſolemnities, and it ſhall take you away with it.

4 And you ſhall know that I ſent you this commandment, that my covenant might be with Levi, ſaith the Lord of hoſts.

5 My covenant was with him of life and peace: and I gave him fear: and he feared me, and he was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity.

7 For the lips of the prieſt ſhall keep knowledge,

(c) Ver. 13. *Behold of our labour, &c.* You pretended *labour* and wearineſs, when you brought your offering; and ſo made it of no value, by offering it with an evil mind. Moreover what you offered was both defective in itſelf, and gotten by rapine and extortion.

Chap. II. (a) Ver. 3. *I will caſt the ſhoulder to you.* I will caſt away the *ſhoulder*, which in the law was appointed to be your portion, and fling it at you in my anger: and will reject both you and your feſtivals like dung.

and

and they ſhall ſeek the law at his mouth: becauſe he is (*b*) the Angel of the Lord of hoſts.

8 But you have departed out of the way, and have cauſed many to ſtumble at the law: you have made void the covenant of Levi, ſaith the Lord of hoſts.

9 Therefore have I alſo made you contemptible, and baſe before all people, as you have not kept my ways, and have accepted perſons in the law.

10 Have we not all one father? hath not one God created us? why then doth every one of us deſpiſe his brother, violating the covenant of our fathers?

11 Juda hath tranſgreſſed, and abomination hath been committed in Iſrael, and in Jeruſalem: for Juda hath profaned the holineſs of the Lord, which he loved, and hath married the daughter of a ſtrange god.

12 The Lord will cut off the man that hath done this, both the maſter, and the ſcholar, out of the tabernacles of Jacob, and him that offereth an offering to the Lord of hoſts.

13 And this again have you done, you have covered the altar of the Lord (*c*) with tears, with weeping, and bellowing, ſo that I have no more a regard to ſacrifice, neither do I accept any atonement at your hands.

14 And you have ſaid: For what cauſe? Becauſe the Lord hath been witneſs between thee, and the wife of thy youth, whom thou haſt deſpiſed: yet ſhe was thy partner, and the wife of thy covenant.

15 Did not one make *her*, and ſhe is the reſidue of his ſpirit? And what doth one ſeek, but the ſeed of God? Keep then your ſpirit, and deſpiſe not the wife of thy youth.

16 When thou ſhalt hate her, put her away, ſaith the Lord the God of Iſrael: but (*d*) iniquity ſhall cover his garment, ſaith the Lord

(*b*) Ver. 7. *The Angel, &c.* That is, the miniſter and meſſenger.

(*c*) Ver. 13. *With tears*, viz. by occaſion of your wives, whom you have put away: and who came to weep and lament before the altar.

(*d*) Ver. 16. *Iniquity ſhall cover his garment*, viz. of every man that putteth away his wife without juſt cauſe: notwithſtanding that God permitted it in the law, to prevent the evil of murder.

of hoſts, keep your ſpirit, and deſpiſe not.

17 You have wearied the Lord with your words: and you ſaid: Wherein have we wearied him? In that you ſay: Every one that doth evil, is good in the ſight of the Lord, and ſuch pleaſe him: or elſe where is the God of judgment?

CHAP. III.

Chriſt ſhall come to his temple, and purify the prieſthood. They that continue in their evil ways ſhall be puniſhed: but true penitents ſhall receive a bleſſing.

BEHOLD I ſend (*a*) my Angel, and he ſhall prepare the way before my face. And preſently the Lord whom you ſeek, and the Angel of the teſtament, whom you deſire, ſhall come to his temple. Behold he cometh, ſaith the Lord of hoſts:

2 And who ſhall be able to think of the day of his coming? and who ſhall ſtand to ſee him? For he is like a refining fire, and like the fullers herb:

3 And he ſhall ſit refining and cleanſing the ſilver, and he ſhall purify the ſons of Levi, and ſhall refine them as gold, and as ſilver, and they ſhall offer ſacrifices to the Lord in juſtice.

4 And the ſacrifice of Juda and of Jeruſalem ſhall pleaſe the Lord, as in the days of old, and in the ancient years.

5 And I will come to you in judgment, and will be a ſpeedy witneſs againſt ſorcerers, and adulterers, and falſe ſwearers, and them that oppreſs the hireling in his wages, the widows, and the fatherleſs: and oppreſs the ſtranger, and have not feared me, ſaith the Lord of hoſts.

6 For I am the Lord, and I change not: and you the ſons of Jacob are not conſumed.

7 For from the days of your fathers you have departed from my ordinances, and have not kept *them*. Return to me, and I will return to you, ſaith the Lord of hoſts. And you have ſaid: Wherein ſhall we return?

8 Shall a man afflict God, for you afflict me? And you have ſaid: Wherein do we afflict thee? In tithes, and in firſt-fruits.

9 And you are curſed with want, and you afflict me even the whole nation of you.

Chap. III. (*a*) Ver. 1. *My Angel*, viz. John the Baptiſt, the meſſenger of God, and fore-runner of Chriſt.

10 Bring

10 Bring all the tithes into the ſtore-houſe, that there may be meat in my houſe, and try me in this, ſaith the Lord: if I open not unto you the flood-gates of heaven, and pour you out a bleſſing even to abundance,

11 And I will rebuke for your ſakes the devourer, and he ſhall not ſpoil the fruit of your land: neither ſhall the vine in the field be barren, ſaith the Lord of hoſts.

12 And all nations ſhall call you bleſſed: for you ſhall be a delightful land, ſaith the Lord of hoſts.

13 Your words have been unſufferable to me, ſaith the Lord.

14 And you have ſaid: What have we ſpoken againſt thee? You have ſaid: He laboureth in vain that ſerveth God, and what profit is it that we have kept his ordinances, and that we have walked ſorrowful before the Lord of hoſts?

15 Wherefore now we call the proud people happy, for they that work wickedneſs are built up, and they have tempted God and are preſerved.

16 Then they that feared the Lord ſpoke every one with his neighbour: and the Lord gave ear, and heared it: and a book of remembrance was written before him for them that fear the Lord, and think on his name.

17 And they ſhall be my ſpecial poſſeſſion, ſaith the Lord of hoſts, in the day of my doing, and I will ſpare them, as a man ſpareth his ſon that ſerveth him.

18 And you ſhall return, and ſhall ſee the difference between the juſt, and the wicked: and between him that ſerveth God, and him that ſerveth him not.

CHAP. IV.

The judgment of the wicked, and reward of the juſt. An exhortation to obſerve the law. Elias ſhall come for the converſion of the Jews.

FOR behold the day ſhall come kindled as a furnace: and all the proud, and all that do wickedly ſhall be ſtubble: and the day that cometh ſhall ſet them on fire, ſaith the Lord of hoſts, it ſhall not leave them root, nor branch.

2 But unto you that fear my name the Sun of juſtice ſhall ariſe, and health in his wings: and you ſhall go forth, and ſhall leap like calves of the herd.

3 And you ſhall tread down the wicked, when they ſhall be aſhes under the ſole of your feet in the day,

that I do *this*, ſaith the Lord of hoſts.

4 Remember the law of Moſes my ſervant, which I commanded him in Horeb for all Iſrael, the precepts, and judgments.

5 Behold I will ſend you Elias the prophet, before the coming of the great and dreadful day of the Lord.

6 And (*a*) he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers: leſt I come, and ſtrike the earth with (*a*) anathema.

Chap. IV. (*a*) Ver. 6. *He ſhall turn the heart, &c.* By bringing over the Jews to the faith of Chriſt, he ſhall reconcile them to their fathers, viz. the patriarchs and prophets; whoſe hearts for many ages have been turned away from them, becauſe of their refuſing to believe in Chriſt.

(*b*) Ibidem. *With anathema.* In the Hebrew, *Cherem*, that is, with *utter deſtruction.*

The Firſt BOOK of (*a*) MACHABEES.

CHAP. I.

The reign of Alexander and his ſucceſſors: Antiochus rifles and profanes the temple of God: and perſecutes unto death all that will not forſake the law of God, and the religion of their fathers.

NOW it came to paſs, after that Alexander the *ſon of* Philip the Macedonian, who firſt reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Perſians and Medes:

2 He

(*a*) *Machabees.* Theſe books are ſo called, becauſe they contain the hiſtory of the people of God under the command of *Judas Machabeus* and his brethren: and he,

2 He fought many battles, and took the ſtrong-holds of all, and ſlew the kings of the earth:

3 And he went through even to the ends of the earth: and took the ſpoils of many nations: and the earth was quiet before him.

4 And he gathered a power, and a very ſtrong army: and his heart was exalted and lifted up:

5 And he ſubdued countries of nations, and princes: and they became tributaries to him.

6 And after theſe things, he fell down upon his bed, and knew that he ſhould die.

7 And he called his ſervants the nobles that were brought up with him from his youth: and he (*a*) divided his kingdom among them, while he was yet alive.

8 And Alexander reigned twelve years, and he died.

9 And his ſervants made themſelves kings every one in his place:

10 And they all put crowns upon themſelves after his death, and their ſons after them many years, and evils were multiplied in the earth.

11 And there came out of them a wicked root (*b*) Antiochus the Illuſtrious, the ſon of king Antiochus, who had been a hoſtage at Rome: and he reigned in the hundred and thirty ſeventh year

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as ſome will have it, was ſurnamed *Machabeus*, from carrying in his enſigns, or ſtandards, thoſe words of *Exodus* xv. 11. *Who is like to thee among the ſtrong, O Lord:* in which the initial letters in the Hebrew are, M. C. B. E. I. It is not known who was the author of theſe books. But as to their authority: though they are not received by the Jews, ſaith St. Auguſtine, l. xviii. *City of God*, c. 36. they are received by the church: who, in ſettling her canon of the ſcriptures, choſe rather to be directed by the tradition ſhe had received from the apoſtles of Chriſt, than by that of the Scribes and Phariſees.

Chap. 1. (*a*) Ver. 7. *Divided his kingdom, &c.* This is contradicted by Q. Curtius; though he acknowledges that divers were of that opinion, and that it had been delivered by ſome authors, L. x. But, as we here learn, theſe authors were in the right, and he was in the wrong.

(*b*) Ver. 11. *Antiochus the illuſtrious. Epiphanes*, the younger ſon of *Antiochus* the great, who uſurped the kingdom, to the prejudice of his nephew *Demetrius*, ſon of his elder brother *Seleucus Philopator*.

(*c*) of

(c) of the kingdom of the Greeks.

12 In thoſe days there went out of Iſrael wicked men, and they perſuaded many, ſaying: Let us go, and make a covenant with the heathens that are round about us: for ſince we departed from them, many evils have befallen us.

13 And the word ſeemed good in their eyes.

14 And ſome of the people determined to do this, and went to the king: and he gave them licence to do after the ordinances of the heathens.

15 And they built a place of exerciſe in Jeruſalem, according to the laws of the nations:

16 And they made themſelves fore-ſkins, and departed from the holy covenant, and joined themſelves to the heathens, and were ſold to do evil.

17 And the kingdom was eſtabliſhed before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.

18 And he entered into Egypt with a great multitude, with chariots and elephants, and horſemen, and a great number of ſhips:

19 And he made war againſt Ptolemee king of Egypt, but Ptolemee was afraid at his preſence, and fled, and many were wounded unto death.

20 And he took the ſtrong cities in the land of Egypt: and he took the ſpoils of the land of Egypt.

21 And after Antiochus had ravaged Egypt in the hundred and forty third year, he returned and went up againſt Iſrael,

22 And he went up to Jeruſalem with a great multitude.

23 And he proudly entered into the ſanctuary, and took away the golden altar, and the candleſtick of light, and all the veſſels thereof, and the table of propoſition, and the pouring veſſels, and the bowls, and the little morters of gold, and the vail, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.

24 And he took the ſilver and gold, and the precious veſſels: and he took the hidden treaſures which he found: and when he had

(c) Ver. 11. *Of the kingdom of the Greeks.* Counting, not from the beginning of the reign of Alexander, but from the firſt year of *Seleucus Nicator.*

taken

taken all away he departed into his own country.

25 And he made a great ſlaughter of men, and ſpoke very proudly.

26 And there was great mourning in Iſrael, and in every place where they were:

27 And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.

28 Every bridegroom took up lamentation: and the bride that ſat in the marriage bed, mourned:

29 And the land was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion.

30 And after two full years the king ſent (*d*) the chief collector of *his* tributes to the cities of Juda, and he came to Jeruſalem with a great multitude.

31 And he ſpoke to them peaceable words in deceit: and they believed him.

32 And he fell upon the city ſuddenly, and ſtruck it with a great ſlaughter, and deſtroyed much people in Iſrael.

33 And he took the ſpoils of the city, and burnt it with fire, and threw down the houſes thereof, and the walls thereof round about:

34 And they took the women captive, and the children, and the cattle they poſſeſſed.

35 And they built (*e*) the city of David with a great and ſtrong wall, and with ſtrong towers, and made it a fortreſs for them:

36 And they placed there a ſinful nation, wicked men, and they fortified themſelves therein: and they ſtored up armour, and victuals, and gathered together the ſpoils of Jeruſalem;

37 And laid them up there: and they became a great ſnare.

38 And this was a place to lie in wait againſt the ſanctuary, and (*f*) an evil adverſary in Iſrael.

39 And they ſhed innocent blood round about the ſanctuary, and defiled the holy place.

40 And the inhabitants of Jeruſalem fled away by reaſon of them, and the city was made the habitation of ſtrangers, and ſhe became a ſtranger to her own ſeed, and her children forſook her.

41 Her ſanctuary was deſolate like a wilderneſs, her

(*d*) Ver. 30. *The chief collector, &c.* Apollonius.
(*e*) Ver. 35. *The city of David.* That is, the caſtle of Sion.
(*f*) Ver. 38. *An evil adverſary*, literally, an evil devil.

feſtival

festival days were turned into mourning, her sabbaths into reproach, her honours were brought to nought.

42 Her dishonour was increased according to her glory, and her excellency was turned into mourning.

43 And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.

44 And all nations consented according to the word of king Antiochus.

45 And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath.

46 And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda: that they should follow the law of the nations of the earth,

47 And should forbid holocausts and sacrifices, and atonements to be made in the temple of God,

48 And should prohibit the sabbath, and the festival days, to be celebrated.

49 And he commanded the holy places to be profaned, and the holy people of Israel.

50 And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts,

51 And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God.

52 And that whosoever would not do according to the word of king Antiochus, should be put to death.

53 According to all these words he wrote to his whole kingdom: and he appointed rulers over the people that should force them to do these things.

54 And they commanded the cities of Juda to sacrifice.

55 Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land:

56 And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

57 On the fifteenth day of the month Casleu, in the hundred and forty fifth year, king Antiochus set up (*g*) the abominable idol of desolation upon the altar of God, and they built altars

(*g*) Ver. 57. *The abominable idol, &c.* viz. the statue of *Jupiter Olympius.*

through-

throughout all the cities of Juda round about:

58 And they burnt incenſe, and ſacrificed at the doors of the houſes and in the ſtreets.

59 And they cut in pieces, and burnt with fire the books of the law of God:

60 And every one with whom the books of the teſtament of the Lord were found, and whoſoever obſerved the law of the Lord, they put to death, according to the edict of the king.

61 Thus by their power did they deal with the people of Iſrael, that were found in the cities month after month:

62 And on the five and twentieth day of the month they ſacrificed upon the altar of the idol that was over-againſt the altar *of God*.

63 Now the women that circumciſed their children, were ſlain according to the commandment of king Antiochus,

64 And they hanged the children about their necks in all their houſes, and thoſe that had circumciſed them, they put to death.

65 And many of the people of Iſrael determined with themſelves, that they would not eat unclean things: and they choſe rather to die, than to be defiled with unclean meats:

66 And they would not break the holy law of God, and they were put to death,

67 And there was very great wrath upon the people.

CHAP. II.

The zeal and ſucceſs of Mathathias. His exhortation to his ſons at his death.

IN thoſe days aroſe Mathathias the ſon of John, the ſon of Simeon, a prieſt of the ſons of Joarib, from Jeruſalem, and he abode in the mountain of Modin.

2 And he had five ſons, John who was ſurnamed Gaddis;

3 And Simon, who was ſurnamed Thaſi:

4 And Judas, who was called Machabeus:

5 And Eleazar, who was ſurnamed Abaron: and Jonathan, who was ſurnamed Apphus.

6 Theſe ſaw the evils, that were done in the people of Juda, and in Jeruſalem.

7 And Mathathias ſaid: Wo is me, wherefore was I born to ſee the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?

8 The holy places are come into the hands of ſtrangers: her temple is become as a man without honour.

9 The veſſels of her glory are carried away captive: her old men are murdered in the ſtreets, and her young men

men are fallen by the ſword of the enemies.

10 What nation hath not inherited her kingdom, and gotten of her ſpoils?

11 All her ornaments are taken away. She that was free is made a ſlave.

12 And behold our ſanctuary, and our beauty, and our glory is laid waſte, and the Gentiles have defiled them.

13 To what end then ſhould we live any longer?

14 And Mathathias and his ſons rent their garments, and they covered themſelves with hair-cloth, and made great lamentation.

15 And they that were ſent from king Antiochus came thither, to compel them that were fled into the city of Modin, to ſacrifice, and to burn incenſe, and to depart from the law of God.

16 And many of the people of Iſrael conſented and came to them: but Mathathias and his ſons ſtood firm.

17 And they that were ſent from Antiochus anſwering, ſaid to Mathathias: Thou art a ruler, and an honourable, and great man in this city, and adorned with ſons, and brethren.

18 Therefore come thou firſt, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jeruſalem: and thou, and thy ſons ſhall be in the number of the king's friends, and enriched with gold, and ſilver, and many preſents.

19 Then Mathathias anſwered, and ſaid with a loud voice: Although all nations obey king Antiochus, ſo as to depart every man from the ſervice of the law of his fathers, and conſent to his commandments:

20 I and my ſons, and my brethren will obey the law of our fathers.

21 God be merciful unto us: it is not profitable for us to forſake the law, and the juſtices of God:

22 We will not hearken to the words of king Antiochus, neither will we ſacrifice, and tranſgreſs the commandments of our law, to go another way.

23 Now as he left off ſpeaking theſe words, there came a certain Jew in the ſight of all to ſacrifice to the idols upon the altar in the city of Modin, according to the king's commandment.

24 And Mathathias ſaw, and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he ſlew him upon the altar:

25 Moreover the man, whom king Antiochus had ſent, who compelled them to ſacrifice, he ſlew at the ſame time,

time, and pulled down the altar,

26 And ſhewed zeal for the law, as Phinees did by Zamri the ſon of Salomi.

27 And Mathathias cried out in the city with a loud voice, ſaying: Every one that hath zeal for the law, and maintaineth the teſtament, let him follow me.

28 So he, and his ſons fled into the mountains, and left all that they had in the city.

29 Then many that ſought after judgment, and juſtice, went down into the deſart:

30 And they abode there, they and their children, and their wives, and their cattle: becauſe afflictions increaſed upon them.

31 And it was told to the king's men, and to the army that was in Jeruſalem in the city of David, that certain men who had broken the king's commandment, were gone away into the ſecret places in the wilderneſs, and that many were gone after them.

32 And forthwith they went out towards them, and made war againſt them on the ſabbath-day,

33 And they ſaid to them: Do you ſtill reſiſt? come forth, and do according to the edict of king Antiochus, and you ſhall live.

34 And they ſaid: We will not come forth, neither will we obey the king's edict, to profane the ſabbath-day.

35 And they made haſte to give them battle.

36 But they anſwered them not, neither did they caſt a ſtone at them, nor ſtopped up the ſecret places,

37 Saying: Let us all die in our innocency: and heaven and earth ſhall be witneſſes for us, that you put us to death wrongfully.

38 So they gave them battle on the ſabbath: and they were ſlain with their wives, and their children, and their cattle, to the number of a thouſand perſons.

39 And Mathathias and his friends heard of it, and they mourned for them exceedingly.

40 And every man ſaid to his neighbour: If we ſhall all do as our brethren have done, and not fight againſt the heathens for our lives, and our juſtifications: they will now quickly root us out of the earth.

41 And they determined in that day, ſaying: Whoſoever ſhall come up againſt us to fight on the ſabbath-day, we will fight againſt him: and we will not all die, as our brethren that were ſlain in the ſecret places.

42 Then was aſſembled to them the congregation of

(a) the Aſſideans, the ſtouteſt of Iſrael, *and* every one that had a good will for the law.

43 And all they that fled from the evils, joined themſelves to them, and were a ſupport to them.

44 And they gathered an army, and ſlew the ſinners in their wrath, and the wicked men in their indignation: and the reſt fled to the nations for ſafety:

45 And Mathathias and his friends went round about, and they threw down the altars:

46 And they circumciſed all the children, whom they found in the coaſts of Iſrael that were uncircumciſed: and they did valiantly.

47 And they purſued after the children of pride, and the work proſpered in their hands:

48 And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they (b) yielded not the horn to the ſinner.

49 Now the days drew near that Mathathias ſhould die, and he ſaid to his ſons: Now hath pride, and chaſtiſement gotten ſtrength, and the time of deſtruction, and the wrath of indignation:

50 Now therefore, O my ſons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 And call to remembrance the works of the fathers, which they have done in their generations: and you ſhall receive great glory, and an everlaſting name.

52 Was not Abraham found faithful in temptation, and it was reputed to him unto juſtice?

53 Joſeph in the time of his diſtreſs kept the commandment, and he was made lord of Egypt.

54 Phinees our father, by being fervent in the zeal of God, received the covenant of an everlaſting prieſthood.

55 (c) Jeſus while he fulfilled the word, was made ruler in Iſrael.

56 Caleb for bearing witneſs before the congregation, received an inheritance.

57 David by his mercy

Chap. II. (a) Ver. 42. *The Aſſideans.* A ſet of men that led a religious life; and were zealous for the law and worſhip of God.

(b) Ver. 48. *They yielded not the horn, &c.* That is, they ſuffered not the power of Antiochus, that man of ſin, to aboliſh the law and religion of God.

(c) Ver. 55. *Jeſus.* That is, Joſue.

obtained

obtained the throne of an everlaſting kingdom.

58 Elias while he is full of zeal for the law, was taken up into heaven.

59 Ananias and Azarias and Miſael by believing, were delivered out of the flame.

60 Daniel in his innocency was delivered out of the mouth of the lions.

61 And thus conſider through all generations: that none that truſt in him, fail in ſtrength.

62 And fear not the words of a ſinful man: for his glory is dung, and worms:

63 To day he is lifted up, and to morrow he ſhall not be found, becauſe he is returned into his earth, and his thought is come to nothing.

64 You therefore my ſons, take courage, and behave manfully in the law: for by it you ſhall be glorious.

65 And behold, I know that your brother Simon is a man of counſel: give ear to him always, and he ſhall be a father to you.

66 And Judas Machabeus who is valiant and ſtrong from his youth up, let him be the leader of your army, and he ſhall manage the war of the people.

67 And you ſhall take to you all that obſerve the law: and revenge ye the wrong of your people.

68 Render to the Gentiles eir reward, and take heed to the precepts of the law.

69 And he bleſſed them, and was gathered to his fathers.

70 And he died in the hundred and forty ſixth year: and he was buried by his ſons in the ſepulchres of his fathers in Modin, and all Iſrael mourned for him with great mourning.

CHAP. III.

Judas Machabeus ſucceeds his father, and overthrows Apollonius and Seron. A great army is ſent againſt him out of Syria. He prepares his people for battle by faſting and prayer.

THEN his ſon Judas, called Machabeus, roſe up in his ſtead.

2 And all his brethren helped him, and all they that had joined themſelves to his father, and they fought with chearfulneſs the battle of Iſrael.

3 And he got his people great honour, and put on a breaſt-plate as a giant, and girt his warlike armour about him in battles, and protected the camp with his ſword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 And he purſued the wicked and ſought them out, and them that troubled his people he burnt with fire:

6 And his enemies were driven away for fear of him, and all the workers of iniqui-

ty were troubled: and ſalvation proſpered in his hand.

7 And he grieved many kings, and made Jacob glad with his works, and his memory is bleſſed for ever.

8 And he went through the cities of Juda, and deſtroyed the wicked out of them, and turned away wrath from Iſrael.

9 And he was renowned even to the utmoſt part of the earth, and he gathered them that were periſhing.

10 And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war againſt Iſrael.

11 And Judas underſtood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down ſlain, and the reſt fled away.

12 And he took their ſpoils, and Judas took the ſword of Apollonius, and fought with it all his life time.

13 And Seron captain of the army of Syria heard that Judas had aſſembled a company of the faithful, and a congregation with him,

14 And he ſaid: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and thoſe that are with him, that have deſpiſed the edict of the king.

15 And he made himſelf ready: and the hoſt of the wicked went up with him, ſtrong ſuccours, to be revenged of the children of Iſrael.

16 And they approached even as far as Bethoron: and Judas went forth to meet him, with a ſmall company.

17 But when they ſaw the army coming to meet them, they ſaid to Judas: How ſhall we, being few, be able to fight againſt ſo great a multitude and ſo ſtrong, and we are ready to faint with faſting to day?

18 And Judas ſaid: It is an eaſy matter for many to be ſhut up in the hands of a few: and there is no difference in the ſight of the God of heaven to deliver with a great multitude, or with a ſmall company:

19 For the ſucceſs of war is not in the multitude of the army, but ſtrength cometh from heaven.

20 They come againſt us with an inſolent multitude, and with pride, to deſtroy us, and our wives, and our children, and to take our ſpoils.

21 But we will fight for our lives, and our laws:

22 And the Lord himſelf will overthrow them before our face, but as for you, fear them not.

23 And as ſoon as he had made an end of ſpeaking, he ruſhed ſuddenly upon them: and Seron, and his hoſt were

were overthrown before him:

24 And he purſued him by the deſcent of Bethoron even to the plain, and there fell of them eight hundred men, and the reſt fled into the land of the Philiſtines.

25 And the fear of Judas and of his brethren, and the dread *of them* fell upon all the nations round about them.

26 And his fame came to the king, and all nations told of the battles of Judas.

27 Now when king Antiochus heard theſe words, he was angry in his mind: and he ſent, and gathered the forces of all his kingdom, an exceeding ſtrong army.

28 And he opened his treaſury, and gave out pay to the army for a year: and he commanded them, that they ſhould be ready for all things.

29 And he perceived that the money of his treaſures failed, and that the tributes of the country were ſmall becauſe of the diſſenſion, and the evil that he had brought upon the land, that he might take away the laws of old times:

30 And he feared that he ſhould not have as formerly, enough, for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings, that had been before him.

31 And he waa greatly perplexed in mind, and purpoſed to go into Perſia, and to take tributes of the countries, and to gather much money.

32 And he left Lyſias, a noble man of the blood royal, to overſee the affairs of the kingdom from the river Euphrates even to the river of Egypt:

33 And to bring up his ſon Antiochus, till he came again.

34 And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jeruſalem:

35 And that he ſhould ſend an army againſt them, to deſtroy and root out the ſtrength of Iſrael, and the remnant of Jeruſalem, and to take away the memory of them from that place;

36 And that he ſhould ſettle ſtrangers to dwell in all their coaſts, and divide their land by lot.

37 So the king took the half of the army that remained, and went forth from Antioch the chief city of his kingdom, in the hundred and forty ſeventh year: and he paſſed over the river Euphrates, and went through the higher countries.

38 Then Lyſias choſe Ptolemee the ſon of Dorymenus,

and Nicanor, and Gorgias, mighty men of the king's friends.

39 And he ſent with them forty thouſand men, and ſeven thouſand horſemen: to go into the land of Juda, and to deſtroy it according to the king's orders.

40 So they went forth with all their power, and came, and pitched near Emmaus in the plain country.

41 And the merchants of the countries heard the fame of them: and they took ſilver and gold in abundance, and ſervants: and they came into the camp, to buy the children of Iſrael for ſlaves: and there were joined to them the forces of Syria, and of the land of the ſtrangers.

42 And Judas and his brethren ſaw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to deſtroy the people and utterly aboliſh them.

43 And they ſaid every man to his neighbour: Let us raiſe up the low condition of our people, and let us fight for our people, and our ſanctuary.

44 And the aſſembly was gathered that they might be ready for battle: and that they might pray, and aſk mercy and compaſſion.

45 Now Jeruſalem was not inhabited, but was like a deſart: there was none of her children that went in or out: and the ſanctuary was troden down: and the children of ſtrangers were in the caſtle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceaſed there.

46 And they aſſembled together, and came to Maſpha over againſt Jeruſalem: for in Maſpha was a place of prayer heretofore in Iſrael.

47 And they faſted that day, and put on haircloth, and put aſhes upon their heads: and they rent their garments:

48 And they laid open the books of the law, in which the Gentiles ſearched for the likeneſs of their idols:

49 And they brought the prieſtly ornaments, and the firſt-fruits and tithes, and ſtirred up the Nazarites that had fulfilled their days:

50 And they cried with a loud voice toward heaven, ſaying: What ſhall we do with theſe, and whither ſhall we carry them?

51 For thy holies are troden down, and are profaned, and thy prieſts are in mourning, and are brought low.

52 And behold the nations are come together againſt us to deſtroy us: thou knoweſt what they intend againſt us.

53 How ſhall we be able to ſtand before their face, unleſs thou O God help us?

54 Then they ſounded with trumpets,

trumpets, and cried out with a loud voice.

55 And after this Judas appointed captains over the people, over thouſands, and over hundreds, and over fifties, and over tens.

56 And he ſaid to them that were building houſes, or had betrothed wives, or were planting vineyards, or were fearful, that they ſhould return every man to his houſe, according to the law.

57 So they removed the camp, and pitched on the ſouth ſide of Emmaus.

58 And Judas ſaid: Gird yourſelves, and be valiant men, and be ready againſt the morning, that you may fight with theſe nations, that are aſſembled againſt us to deſtroy us and our ſanctuary.

59 For it is better for us to die in battle, than to ſee the evils of our nation, and of the holies:

60 Nevertheleſs as it ſhall be the will *of God* in heaven, ſo be it done.

CHAP. IV.

Judas routs the king's army. Gorgias flies before him. Lyſias comes againſt him with a great army, but is defeated. Judas cleanſes the temple, ſets up a new altar, and fortifies the ſanctuary.

THEN Gorgias took five thouſand men, and a thouſand of the beſt horſemen: and they removed out of the camp by night,

2 That they might come upon the camp of the Jews, and ſtrike them ſuddenly: and the men that were of the caſtle were their guides.

3 And Judas heard of it, and roſe up, he and the valiant men, to attack the king's forces, that were in Emmaus.

4 For as yet *part of* the army was diſperſed from the camp.

5 And Gorgias came by night into the camp of Judas, and found no man, and he ſought them in the mountains: for he ſaid: Theſe men flee from us.

6 And when it was day, Judas ſhewed himſelf in the plain with three thouſand men only, who neither had armour nor ſwords *to their minds:*

7 And they ſaw the camp of the Gentiles that it was ſtrong, and the men in breaſtplates, and the horſemen round about them, and theſe were trained up to war.

8 And Judas ſaid to the men that were with him: Fear ye not their multitude, neither be ye afraid of their aſſault.

9 Remember in what manner our fathers were ſaved in the Red ſea, when Pharao purſued them with a great army.

10 And now let us cry to heaven: and the Lord will have

have mercy on us, and will remember the covenant of our fathers, and will deſtroy this army before our face this day:

11 And all nations ſhall know that there is one that redeemeth and delivereth Iſrael.

12 And the ſtrangers lifted up their eyes, and ſaw them coming againſt them.

13 And they went out of the camp to battle, and they that were with Judas ſounded the trumpet.

14 And they joined battle: and the Gentiles were routed, and fled into the plain.

15 But all the hindmoſt of them fell by the ſword, and they purſued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thouſand men.

16 And Judas returned again with his army that followed him.

17 And he ſaid to the people: Be not greedy of the ſpoils: for there is war before us,

18 And Gorgias and his army are near us in the mountain: but ſtand ye now againſt our enemies, and overthrow them, and you ſhall take the ſpoils afterwards with ſafety.

19 And as Judas was ſpeaking theſe words, behold part of them appeared looking forth from the mountain.

20 And Gorgias ſaw that his men were put to flight, and that they had ſet fire to the camp: for the ſmoke that was ſeen declared what was done.

21 And when they had ſeen this they were ſeized with great fear, ſeeing at the ſame time Judas and his army in the plain ready to fight.

22 So they all fled away into the land of the ſtrangers:

23 And Judas returned to take the ſpoils of the camp, and they got much gold, and ſilver, and blue ſilk, and purple of the ſea, and great riches.

24 And returning home they ſung a hymn, and bleſſed God in heaven, becauſe he is good, becauſe his mercy endureth for ever.

25 So Iſrael had a great deliverance that day.

26 And ſuch of the ſtrangers as eſcaped, went and told Lyſias all that had happened.

27 And when he heard theſe things, he was amazed and diſcouraged: becauſe things had not ſucceeded in Iſrael according to his mind, and as the king had commanded.

28 So the year following, Lyſias gathered together threeſcore thouſand choſen men, and five thouſand horſemen, that he might ſubdue them.

29 And they came into Judea

Judea, and pitched their tents in Bethoron, and Judas met them with ten thouſand men.

30 And they ſaw that the army was ſtrong, and he prayed, and ſaid: Bleſſed art thou, O Saviour of Iſrael, who didſt break the violence of the mighty by the hand of thy ſervant David, and didſt deliver up the camp of the ſtrangers into the hands of Jonathan the ſon of Saul, and of his armour-bearer.

31 Shut up this army in the hands of thy people Iſrael, and let them be confounded in their hoſt and their horſemen.

32 Strike them with fear, and cauſe the boldneſs of their ſtrength to languiſh, and let them quake at their own deſtruction.

33 Caſt them down with the ſword of them that love thee: and let all that know thy name, praiſe thee with hymns.

34 And they joined battle: and there fell of the army of Lyſias five thouſand men.

35 And when Lyſias ſaw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and choſe ſoldiers, that they might come again into Judea with greater numbers.

36 Then Judas, and his brethren ſaid: Behold our enemies are diſcomfited: let us go up now to cleanſe the holy places, and to repair them.

37 And all the army aſſembled together, and they went up into mount Sion.

38 And they ſaw the ſanctuary deſolate, and the altar profaned, and the gates burnt, and ſhrubs growing up in the courts as in a foreſt, or on the mountains, and the chambers joining to the temple thrown down.

39 And they rent their garments, and made great lamentation, and put aſhes on their heads:

40 And they fell down to the ground on their faces, and they ſounded with the trumpets of alarm, and they cried towards heaven.

41 Then Judas appointed men to fight againſt them that were in the caſtle, till they had cleanſed the holy places.

42 And he choſe prieſts without blemiſh, whoſe will was ſet upon the law of God:

43 And they cleanſed the holy places, and took away the ſtones that had been defiled into an unclean place.

44 And he conſidered about the altar of holocauſts, that had been profaned, what he ſhould do with it.

45 And a good counſel came into their minds, to pull it down: leſt it ſhould be a reproach to them, becauſe the Gentiles

Gentiles had defiled it, ſo they threw it down.

46 And they laid up the ſtones in the mountain of the temple in a convenient place, till there ſhould come a prophet, and give anſwer concerning them.

47 Then they took whole ſtones according to the law, and built a new altar according to the former:

48 And they built up the holy places, and the things that were within the temple: and they ſanctified the temple, and the courts.

49 And they made new holy veſſels, and brought in the candleſtick, and the altar of incenſe, and the table into the temple.

50 And they put incenſe upon the altar, and lighted up the lamps, that were upon the candleſtick, and they gave light in the temple.

51 And they ſet the loaves upon the table, and hung up the vails, and finiſhed all the works, that they had begun to make.

52 And they aroſe before the morning on the five and twentieth day of the ninth month (which is the month of Caſleu) in the hundred and forty eighth year:

53 And they offered ſacrifice according to the law upon the new altar of holocauſts, which they had made.

54 According to the time, and according to the day, wherein the heathens had defiled it, in the ſame was it dedicated a-new with canticles, and harps, and lutes, and cymbals.

55 And all the people fell upon their faces, and adored and bleſſed up to heaven, him that had proſpered them.

56 And they kept the dedication of the altar eight days, and they offered holocauſts with joy, and ſacrifices of ſalvation, and of praiſe.

57 And they adorned the front of the temple with crowns of gold, and eſcutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

58 And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

59 And Judas, and his brethren, and all the church of Iſrael decreed, that the day of the dedication of the altar ſhould be kept in its ſeaſon from year to year for eight days, from the five and twentieth day of the month of Caſleu, with joy and gladneſs.

60 They built up alſo at that time mount Sion, with high walls, and ſtrong towers round about, leſt the Gentiles ſhould at any time come, and tread it down as they did before.

61 And he placed a garriſon there, to keep it, and he fortified

fortified it to ſecure Bethſura, that the people might have a defence againſt Idumea.

CHAP. V.

Judas and his brethren attack the enemies of their country, and deliver them that were diſtreſſed. Joſephus and Azarias attempting contrary to order to fight againſt their enemies, are defeated.

NOW it came to paſs, when the nations round about heard that the altar, and the ſanctuary were built up as before, that they were exceeding angry:

2 And they thought to deſtroy the generation of Jacob; that were among them, and they began to kill ſome of the people, and to perſecute them.

3 Then Judas fought againſt the children of Eſau in Idumea, and them that were in Acrabathane: becauſe they beſet the Iſraelites round about, and he made a great ſlaughter of them.

4 And he remembered the malice of the children of Bean: who were a ſnare and a ſtumbling-block to the people, by lying in wait for them in the way.

5 And they were ſhut up by him in towers, and he ſet upon them, and devoted them to utter deſtruction, and burnt their towerss with fire, and all that were in them.

6 Then he paſſed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:

7 And he fought many battles with them, and they were diſcomfited in their ſight, and he ſmote them:

8 And he took the city of Gazer and her towns, and returned into Judea.

9 And the Gentiles that were in Galaad, aſſembled themſelves together againſt the Iſraelites, that were in their quarters to deſtroy them: and they fled into the fortreſs of Datheman.

10 And they ſent letters to Judas, and his brethren, ſaying: The heathens that are round about are gathered together againſt us, to deſtroy us:

11 And they are preparing to come, and to take the fortreſs into which we are fled: and Timotheus is the captain of their hoſt.

12 Now therefore come, and deliver us out of their hands, for many of us are ſlain.

13 And all our brethren, that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their ſpoils, and they

they have ſlain there almoſt a thouſand men.

14 And while they were yet reading theſe letters, behold there came other meſſengers out of Galilee with their garments rent, who related according to theſe words:

15 Saying, that they of Ptolemais, and of Tyre, and of Sidon, were aſſembled againſt them, and all Galilee is filled with ſtrangers, in order to conſume us.

16 Now when Judas and the people heard theſe words, a great aſſembly met together to conſider what they ſhould do for their brethren, that were in trouble, and were aſſaulted by them.

17 And Judas ſaid to Simon his brother: Chooſe thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathan will go into the country of Galaad.

18 And he left Joſeph the ſon of Zacharias, and Azarias captains of the people with the remnant of the army in Judea to keep it:

19 And he commanded them, ſaying: Take ye the charge of this people: but make no war againſt the heathens, till we return.

20 Now three thouſand men were allotted to Simon, to go into Galilee: and eight thouſand to Judas to go into the land of Galaad.

21 And Simon went into Galilee, and fought many battles with the heathens: and the heathens were diſcomfited before his face, and he purſued them even to the gate of Ptolemais.

22 And there fell of the heathens almoſt three thouſand men, and he took the ſpoils of them,

23 And he took with him them that were in Galilee and in Arbatis with their wives, and children, and all that they had, and he brought them into Judea with great joy.

24 And Judas Machabeus, and Jonathan his brother paſſed over the Jordan, and went three days journey through the deſart.

25 And the Nabutheans met them, and received them in a peaceable manner, and told them all that had happened to their brethren in the land of Galaad.

26 And that many of them were ſhut up in Baraſa, and in Boſor, and in Alima, and in Caſphor, and in Mageth, and in Carnaim, all theſe are ſtrong and great cities.

27 Yea and that they were kept ſhut up in the reſt of the cities of Galaad, and that they had appointed to bring their army on the morrow near to theſe cities, and to take them, and to deſtroy them all in one day.

28 Then

28 Then Judas and his army ſuddenly turned their march into the deſart to Boſor, and took the city: and he ſlew every male by the edge of the ſword, and took all their ſpoils, and burnt it with fire.

29 And they removed from thence by night, and went till they came to the fortreſs.

30 And it came to paſs that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortreſs, and aſſault them.

31 And Judas ſaw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

32 And he ſaid to his hoſt: Fight ye to day for your brethren.

33 And he went in three companies behind them, and they ſounded their trumpets, and cried with prayer.

34 And the hoſt of Timotheus underſtood that it was Machabeus, and they fled away before his face: and they made a great ſlaughter of them: and there fell of them in that day almoſt eight thouſand men.

35 And Judas turned aſide to Maſpha, and aſſaulted, and took it, and he ſlew every male thereof, and took the ſpoils thereof, and burnt it with fire.

36 From thence he marched, and took Caſbon, and Mageth, and Boſor, and the reſt of the cities of Galaad.

37 But after this Timotheus gathered another army, and camped over-againſt Raphon beyond the torrent.

38 And Judas ſent men to view the army: and they brought him word, ſaying: All the nations, that are round about us, are aſſembled unto him, an army exceeding great:

39 And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight againſt thee. And Judas went to meet them.

40 And Timotheus ſaid to the captains of his army: When Judas and his army, come near the torrent of water, if he paſs over unto us firſt, we ſhall not be able to withſtand him: for he will certainly prevail over us.

41 But if he be afraid to paſs over, and camp on the other ſide of the river, we will paſs over to them, and we ſhall prevail againſt him.

42 Now when Judas came near the torrent of water, he ſet the ſcribes of the people by the torrent, and commanded them, ſaying: Suffer no man to ſtay behind: but let all come to the battle.

43 And he paſſed over to

them firſt, and all the people after him, and all the heathens were diſcomfited before them, and they threw away their weapons, and fled to the temple, that was in Carnaim.

44 And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was ſubdued, and could not ſtand againſt the face of Judas.

45 And Judas gathered together all the Iſraelites, that were in the land of Galaad, from the leaſt even to the greateſt, and their wives, and children, and an army exceeding great, to come into the land of Juda.

46 And they came as far as Ephron: now this was a great city ſituate in the way, ſtrongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midſt of it.

47 And they that were in the city, ſhut themſelves in, and ſtopped up the gates with ſtones: and Judas ſent to them with peaceable words,

48 Saying: Let us paſs through your land, to go into our own country: and no man ſhall hurt you: we will only paſs through on foot. But they would not open to them.

49 Then Judas commanded proclamation to be made in the camp, that they ſhould make an aſſault every man in the place where he was.

50 And the men of the army drew near, and he aſſaulted that city all the day, and all the night, and the city was delivered into his hands:

51 And they ſlew every male with the edge of the ſword, and he raſed the city, and took the ſpoils thereof, and paſſed through all the city over them that were ſlain.

52 Then they paſſed over the Jordan to the great plain that is over-againſt Bethſan.

53 And Judas gathered together the hindmoſt, and he exhorted the people all the way through, till they came into the land of Juda:

54 And they went up to mount Sion with joy, and gladneſs, and offered holocauſts, becauſe not one of them was ſlain, till they had returned in peace.

55 Now in the days, that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joſeph the ſon of Zacharias, and Azarias captain of the ſoldiers, heard of the good ſucceſs, and the battles that were fought,

57 And he ſaid: Let us alſo get us a name, and let us go fight againſt the Gentiles that are round about us.

58 And

58 And he gave charge to them that were in his army, and they went towards Jamnia.

59 And Gorgias and his men went out of the city, to give them battle.

60 And Joſeph and Azarias were put to flight and were purſued unto the borders of Judea: and there fell, on that day, of the people of Iſrael about two thouſand men, and there was a great overthrow of the people:

61 Becauſe they did not hearken to Judas, and his brethren, thinking that they ſhould do manfully.

62 But they were not of the ſeed of thoſe men by whom ſalvation was brought to Iſrael.

63 And the men of Juda were magnified exceedingly in the ſight of all Iſrael, and of all the nations where their name was heard.

64 And people aſſembled to them, with joyful acclamations.

65 Then Judas, and his brethren went forth, and attacked the children of Eſau, in the land toward the ſouth, and he took Chebron, and her towns: and he burnt the walls thereof and the towers all round it.

66 And he removed his camp to go into the land of the aliens, and he went through Samaria.

67 In that day ſome prieſts fell in battle, while deſiring to do manfully, they went out unadviſedly to fight.

68 And Judas turned to Azotus into the land of the ſtrangers, and he threw down their altars, and he burnt the ſtatues of their gods with fire: and he took the ſpoils of the cities, and returned into the land of Juda.

CHAP. VI.

The fruitleſs repentance and death of Antiochus. His ſon comes againſt Judas with a formidable army. He beſieges Sion: but at laſt makes peace with the Jews.

NOW king Antiochus was going through the higher countries, and he heard that the city of Elymais in Perſia was greatly renowned, and abounding in ſilver and gold,

2 And that there was in in it a temple exceeding rich: and coverings of gold, and breaſt-plates, and ſhields, which king Alexander ſon of Philip the Macedonian that reigned firſt in Greece, had left there.

3 So he came, and ſought to take the city, and to pillage it: but he was not able, becauſe the deſign was known to them that were in the city.

4 And they roſe up againſt him in battle, and he fled a-

way from thence, and departed with great ſadneſs, and returned towards Babylonia.

5 And whilſt he was in Perſia, there came one that told him, how the armies that were in the land of Juda, were put to flight:

6 And that Lyſias went with a very great power, and was put to flight before the face of the Jews, and that they were grown ſtrong by the armour, and power, and ſtore of ſpoils, which they had gotten out of the camps, which they had deſtroyed:

7 And that they had thrown down the abomination which he had ſet up upon the altar in Jeruſalem, and that they had compaſſed about the ſanctuary with high walls as before, and Bethſura alſo his city.

8 And it came to paſs when the king heard theſe words, that he was ſtruck with fear, and exceedingly moved: and he laid himſelf down upon his bed, and fell ſick for grief, becauſe it had not fallen out to him as he imagined.

9 And he remained there many days: for great grief came more and more upon him, and he made account that he ſhould die.

10 And he called for all his friends, and ſaid to them: Sleep is gone from my eyes, and I am fallen away, and my heart is caſt down for anxiety:

11 And I ſaid in my heart: Into what tribulation am I come, and into what floods of ſorrow, wherein now I am: I that was pleaſant and beloved in my power.

12 But now I remember the evils, that I did in Jeruſalem, from whence alſo I took away all the ſpoils of gold, and of ſilver, that were in it, and I ſent to deſtroy the inhabitants of Judea without cauſe.

13 I know therefore that for this cauſe theſe evils have found me: and behold I periſh with great grief in a ſtrange land.

14 Then he called Philip, one of his friends, and he made him regent over all his kingdom.

15 And he gave him the crown, and his robe, and his ring, that he ſhould go to Antiochus his ſon, and ſhould bring him up for the kingdom.

16 So king Antiochus died there in the year one hundred and forty nine.

17 And Lyſias underſtood that the king was dead, and he ſet up Antiochus his ſon to reign, whom he had brought up young: and he called his name Eupator.

18 Now they that were in the caſtle, had ſhut up the Iſraelites

Iſraelites round about the holy places: and they were continually ſeeking their hurt, and to ſtrengthen the Gentiles.

19 And Judas purpoſed to deſtroy them: and he called together all the people, to beſiege them.

20 And they came together, and beſieged them in the year one hundred and fifty, and they made engines for ſhot and *other* engines.

21 And ſome of the beſieged got out: and ſome wicked men of Iſrael joined themſelves unto them,

22 And they went to the king, and ſaid: How long doſt thou delay to execute judgment, and to revenge our brethren?

23 We determined to ſerve thy father, and to do according to his orders, and obey his edicts:

24 And for this they of our nation are alienated from us, and have ſlain as many of us as they could find, and have ſpoiled our inheritances.

25 Neither have they put forth their hand againſt us only, but alſo againſt all our borders.

26 And behold they have approached this day to the caſtle of Jeruſalem to take it, and they have fortified the ſtrong-hold of Bethſura:

27 And unleſs thou ſpeedily prevent them, they will do greater things than theſe, and thou ſhalt not be able to ſubdue them.

28 Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horſemen.

29 There came alſo to him from other realms, and from the iſlands of the ſea hired troops.

30 And the number of his army was a hundred thouſand footmen, and twenty thouſand horſemen, and thirty two elephants, trained to battle.

31 And they went through Idumea, and approached to Bethſura, and fought *againſt it* many days, and they made engines: but they ſallied forth and burnt them with fire, and fought manfully.

32 And Judas departed from the caſtle, and removed the camp to Bethzacharam, over-againſt the king's camp.

33 And the king roſe before it was light, and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themſelves ready for the battle, and they ſounded the trumpets:

34 And they ſhewed the elephants the blood of grapes, and mulberries, to provoke them to fight.

35 And they diſtributed the beaſts by the legions: and

there ſtood by every elephant a thouſand men in coats of mail, and with helmets of braſs on their heads: and five hundred horſemen ſet in order were choſen for every beaſt.

36 Theſe *were ready* for every occaſion whereſoever the beaſt was: and whitherſoever it went, they went, and they departed not from it.

37 And upon the beaſts there were ſtrong wooden towers which covered every one of them: and engines upon them, and upon every one thirty two valiant men, who fought from above: and an Indian to rule the beaſt.

38 And the reſt of the horſemen he placed on this ſide and on that ſide at the two wings, with trumpets to ſtir up the army, and to haſten them forward that ſtood thick together in the legions thereof.

39 Now when the ſun ſhone upon the ſhields of gold, and of braſs, the mountains glittered therewith, and they ſhone like lamps of fire.

40 And part of the king's army was diſtinguiſhed by the high mountains, and the other part by the low places: and they marched on carefully and orderly.

41 And all the inhabitants of the land were moved at the noiſe of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and ſtrong.

42 And Judas, and his army drew near for battle: and there fell of the king's army ſix hundred men.

43 And Eleazar the ſon of Saura ſaw one of the beaſts harneſſed with the king's harneſs: and it was higher than the other beaſts; and it ſeemed to him that the king was on it.

44 And he expoſed himſelf to deliver his people, and to get himſelf an everlaſting name.

45 And he ran up to it boldly in the midſt of the legion, killing on the right hand, and on the left, and they fell by him on this ſide and that ſide.

46 And he went between the feet of the elephant, and put himſelf under it: and ſlew it, and it fell to the ground upon him, and he died there.

47 Then they ſeeing the ſtrength of the king, and the fierceneſs of his army, turned away from them.

48 But the king's army went up againſt them to Jeruſalem: and the king's army pitched their tents againſt Judea and mount Sion.

49 And he made peace with them that were in Bethſura: and they came forth out of the city, becauſe they had no victuals, being ſhut up there, for it was the year of reſt to the land.

50 And the king took Bethſura:

ſura: and he placed there a garriſon to keep it.

51 And he turned his army againſt the ſanctuary for many days: and he ſet up there artillery, and engines and inſtruments to caſt fire, and engines to caſt ſtones and javelins, and pieces to ſhoot arrows, and ſlings.

52 And they alſo made engines againſt their engines, and they fought for many days.

53 But there were no victuals in the city, becauſe it was the ſeventh year: and ſuch as had ſtaid in Judea of them that came from among the nations, had eaten the reſidue of all that which had been ſtored up.

54 And there remained in the holy places but a few, for the famine had prevailed over them: and they were diſperſed every man to his own place.

55 Now Lyſias heard that Philip, whom king Antiochus while he lived, had appointed to bring up his ſon to be king,

56 Was returned from Perſia, and Media, with the army that went with him, and that he ſought to take upon him the affairs of the kingdom:

57 Wherefore he made haſte to go, and ſay to the king and to the captains of the army: We decay daily, and our proviſion of victuals is ſmall, and the place that we lay ſiege to is ſtrong, and it lyeth upon us to take order for the affairs of the kingdom.

58 Now therefore let us come to an agreement with theſe men, and make peace with them, and with all their nation.

59 And let us covenant with them, that they may live according to their own laws as before. For, becauſe of our deſpiſing their laws, they have been provoked, and have done all theſe things.

60 And the propoſal was acceptable in the ſight of the king, and of the princes: and he ſent to them to make peace: and they accepted of it.

61 And the king and the princes ſwore to them: and they came out of the ſtronghold.

62 Then the king entered into mount Sion, and ſaw the ſtrength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.

63 And he departed in haſte and returned to Antioch, where he found Philip maſter of the city: and he fought againſt him, and took the city.

CHAP. VII.

Demetrius is made king, and ſends Bacchides & Alcimus the prieſt in to Judea, and after them Nicanor, who is ſlain by Judas with all his army.

IN the hundred and fifty firſt year Demetrius the ſon

ſon of Seleucus departed from the city of Rome, and came up with few men into a city of the ſea coaſt, and reigned there.

2 And it came to paſs, as he entered into the houſe of the kingdom of his fathers, that the army ſeized upon Antiochus, and Lyſias, to bring them unto him.

3 And when he knew it, he ſaid: Let me not ſee their face.

4 So the army ſlew them. And Demetrius ſat upon the throne of his kingdom:

5 And there came to him the wicked and ungodly men of Iſrael: and Alcimus was at the head of them, who deſired to be made high-prieſt.

6 And they accuſed the people to the king, ſaying: Judas and his brethren have deſtroyed all thy friends, and he hath driven us out of our land.

7 Now therefore ſend ſome man, whom thou truſteſt, and let him go, and ſee all the havock he hath made amongſt us, and in the king's lands: and let him puniſh all his friends and their helpers.

8 Then the king choſe Bacchides one of his friends that ruled beyond the great river in the kingdom, and was faithful to the king: and he ſent him,

9 To ſee the havock that Judas had made: and the wicked Alcimus he made high-prieſt, and commanded him to take revenge upon the children of Iſrael.

10 And they aroſe, and came with a great army into the land of Juda: and they ſent meſſengers, and ſpoke to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words: for they ſaw that they were come with a great army.

12 Then there aſſembled to Alcimus and Bacchides a company of the ſcribes to require things that are juſt:

13 And firſt, the Aſſideans that were among the children of Iſrael, and they ſought peace of them.

14 For they ſaid: One that is a prieſt of the ſeed of Aaron is come, he will not deceive us.

15 And he ſpoke to them peaceably: and he ſwore to them, ſaying: We will do you no harm, nor your friends.

16 And they believed him. And he took threeſcore of them, and ſlew them in one day, according to the word that is written:

17 The fleſh of thy ſaints, and the blood of them they have ſhed round about Jeruſalem, and there was none to bury them.

18 Then fear and trembling fell upon all the people: for they ſaid. There is no truth, nor

nor, juſtice among them: for they have broken the covenant, and the oath which they made.

19 And Bacchides removed the camp from Jeruſalem, and pitched in Bethzecha: and he ſent, and took many of them that were fled away from him, and ſome of the people he killed, and threw them into a great pit.

20 Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king:

21 But Alcimus did what he could to maintain his chief prieſthood.

22 And they that diſturbed the people reſorted to him, and they got the land of Juda into their power, and did much hurt in Iſrael.

23 And Judas ſaw all the evils that Alcimus, and they that were with him, did to the children of Iſrael, much more than the Gentiles.

24 And he went out into all the coaſts of Judea round about, and took vengeance upon the men that had revolted, and they ceaſed to go forth any more into the country.

25 And Alcimus ſaw that Judas, and they that were with him prevailed: and he knew that he could not ſtand againſt them, and he went back to the king, and accuſed them of many crimes.

26 And the king ſent Nicanor one of his principal lords, who was a great enemy to Iſrael: and he commanded him to deſtroy the people.

27 And Nicanor came to Jeruſalem with a great army, and he ſent to Judas and to his brethren deceitfully with friendly words.

28 Saying: Let there be no fighting between me and you: I will come with a few men, to ſee your faces with peace.

29 And he came to Judas, and they ſaluted one another peaceably: and the enemies were prepared to take away Judas by force.

30 And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not ſee his face any more.

31 And Nicanor knew that his counſel was diſcovered: and he went out to fight againſt Judas near Capharſalama.

32 And there fell of Nicanor's army almoſt five thouſand men, and they fled into the city of David.

33 And after this Nicanor went up into mount Sion: and ſome of the prieſts, and the people came out to ſalute him peaceably, and to ſhew him the holocauſts, that were offered for the king.

34 But he mocked and deſpiſed them, and abuſed them;

them: and he ſpoke proudly,

35 And ſwore in anger, ſaying: Unleſs Judas and his army be delivered into my hands, as ſoon as ever I return in peace, I will burn this houſe. And he went out in a great rage:

36 And the prieſts went in, and ſtood before the face of the altar and the temple: and weeping they ſaid:

37 Thou, O Lord, haſt choſen this houſe for thy name to be called upon therein, that it might be a houſe of prayer, and ſupplication for thy people.

38 Be avenged of this man, and his army, and let them fall by the ſword: remember their blaſphemies, and ſuffer them not to continue any longer.

39 Then Nicanor went out from Jeruſalem, and encamped near to Bethoron: and an army of Syria joined him.

40 But Judas pitched in Adarſa with three thouſand men: and Judas prayed, and ſaid:

41 O Lord, when they that were ſent by king Sennacherib blaſphemed thee, an Angel went out, and ſlew of them a hundred and eighty-five thouſand:

42 Even ſo deſtroy this army in our ſight to day, and let the reſt know that he hath ſpoken ill againſt thy ſanctuary: and judge thou him according to his wickedneſs.

43 And the armies joined battle on the thirteenth day of the month Adar: and the army of Nicanor was defeated, and he himſelf was firſt ſlain in the battle.

44 And when his army ſaw that Nicanor was ſlain, they threw away their weapons, and fled:

45 And they purſued after them one day's journey from Adazer, even till ye come to Gazara, and they ſounded the trumpets after them with ſignals.

46 And they went forth out of all the towns of Judea round about, and they puſhed them with the horns, and they turned again to them, and they were all ſlain with the ſword, and there was not leſt of them ſo much as one.

47 And they took the ſpoils of them for a booty: and they cut off Nicanor's head and his right hand, which he had proudly ſtretched out, and they brought it, and hung it up over-againſt Jeruſalem.

48 And the people rejoiced exceedingly, and they ſpent that day with great joy.

49 And he ordained that this day ſhould be kept every year, being the thirteenth of the month of Adar.

50 And the land of Juda was quiet for a ſhort time.

CHAP. VIII.

Judas hears of the great character of the Romans: He makes a league with them.

NOW Judas heard of the fame of the Romans,

mans, that they are powerful and ſtrong, and willingly agree to all things that are requeſted of them: and that whoſoever have come to them, they have made amity with them, and that they are mighty in power.

2 And (*a*) they heard of their battles, and their noble acts, which they had done in Galatia, how they had conquered them, and brought them under tribute.

3 And how great things they had done in the land of Spain, and that they had brought under their power the mines of ſilver and of gold, that are there, and had gotten poſſeſſion of all the place by their counſel and patience:

4 And had conquered places that were very far off from them, and kings that came againſt them from the ends of the earth, and had overthrown them with great ſlaughter: and the reſt pay them tribute every year.

5 And that they had defeated in battle Philip and Perſes the king of the (*b*) Ceteans, and the reſt that had borne arms againſt them, and had conquered them:

6 And how Antiochus the great king of Aſia, who went to fight againſt them, having a hundred and twenty elephants, with horſemen, and chariots, and a very great army, was routed by them:

7 And how they took him alive, and appointed to him, that both he and they that ſhould reign after him, ſhould pay a great tribute, and that he ſhould give hoſtages, and that which was agreed upon,

8 And the country of the Indians, and of the Medes, and of the Lydians, ſome of their beſt provinces: and thoſe which they had taken from them, they gave to king (*c*) Eumenes.

9 And that they who were in Greece, had a mind to go and to deſtroy them: and they had knowledge thereof,

10 And they ſent a general againſt them, and fought with them, and many of them were ſlain, and they carried away their wives, and their children captives, and ſpoiled them, and took poſſeſſion of their land, and threw down their walls, and brought them to be their ſervants unto this day.

Chap. VIII. (*a*) Ver. 2. *They heard, &c.* What is here ſet down of the hiſtory and character of the antient Romans, is not an aſſertion, or affirmation of the ſacred writer: but only a relation of what Judas had heard of them.

(*b*) Ver. 5. *Ceteans.* That is, the Macedonians.

(*c*) Ver. 8. *Eumenes.* King of Pergamus.

11 And

11 And the other kingdoms, and islands, that at any time had resisted them, they had destroyed, and brought under their power.

12 But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

13 That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.

14 And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

15 And that they had made themselves a senate-house, and consulted daily three hundred and twenty men, that sat in counsel always for the people, that they might do the things that were right:

16 And that they committed their government (*d*) to one man every year, to rule over all their country, and they all obey one, and there is (*e*) no envy, nor jealousy amongst them.

17 So Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them:

18 And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

19 And they went to Rome, a very long journey, and they entered into the senate-house, and said:

20 Judas Machabeus, and his brethren, and the people of the Jews have sent us to you to make alliance and peace with you, and that we may be registered your confederates and friends.

21 And the proposal was pleasing in their sight.

22 And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jeru-

(*d*) Ver. 16. *To one man.* There were two consuls: but one only ruled at one time, each in his day. *Livius* L. 2.

(*e*) Ibidem. *No envy, &c.* So Judas had heard: and it was so far true, with regard to the ancient Romans: that as yet no envy or jealousy had divided them into such open factions and civil wars, as they afterwards experienced in the time of Marius and Sylla, &c.

salem,

ſalem, that it might be with them there for a memorial of the peace, and alliance.

23 GOOD SUCCESS BE TO THE ROMANS, and to the people of the Jews by ſea, and by land for ever: and far be the ſword and enemy from them.

24 But if there come firſt any war upon the Romans, or any of their confederates, in all their dominions:

25 The nation of the Jews ſhall help them according as the time ſhall direct, with all their heart:

26 Neither ſhall they give them, whilſt they are fighting, or furniſh them with wheat, or arms, or money, or ſhips, as it hath ſeemed good to the Romans: and they ſhall obey their orders, without taking any thing of them.

27 In like manner alſo if war ſhall come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall permit them:

28 And there ſhall not be given to them that come to their aid, either wheat, or arms, or money, or ſhips, as it hath ſeemed good to the Romans: and they ſhall obſerve their orders without deceit.

29 According to theſe articles did the Romans covenant with the people of the Jews.

30 And if after this one party or the other ſhall have a mind to add to theſe *articles*, or take away any thing, they may do it at their pleaſure: and whatſoever they ſhall add, or take away, ſhall be ratified.

31 Moreover concerning the evils that Demetrius the king hath done againſt them, we have written to him, ſaying: Why haſt thou made thy yoke heavy upon our friends, and allies, the Jews?

32 If therefore they come again to us complaining of thee, we will do them juſtice, and will make war againſt thee by ſea and land.

CHAP. IX.

Bacchides is ſent again into Judea: Judas fights againſt him with 800 *men and is ſlain. Jonathan ſucceeds him, and revenges the murder of his brother John. He fights againſt Bacchides. Alcimus dies miſerably. Bacchides beſieges Bethbeſſen. He is forced to raiſe the ſiege and leave the country.*

IN the mean time, when Demetrius heard that Nicanor and his army were fallen in battle, he ſent again Bacchides and Alcimus into Judea, and the right wing of his army with them.

2 And they took the road that leadeth to Galgal, and they camped in Maſaloth, which is in Arbella: and they made themſelves maſters of it, and ſlew many people.

3 In the firſt month of the hundred and fifty ſecond year they brought the army to Jeruſalem:

4 And they aroſe, and went to Berea with twenty thouſand men, and two thouſand horſemen.

5 Now Judas had pitched his tents in Laiſa, and three thouſand choſen men with him:

6 And they ſaw the multitude of the army that they were many, and they were ſeized with great fear: and many withdrew themſelves out of the camp, and there remained of them no more than eight hundred men.

7 And Judas ſaw that his army ſlipt away, and the battle preſſed upon him, and his heart was caſt down: becauſe he had not time to gather them together, and he was diſcouraged.

8 Then he ſaid to them that remained: Let us ariſe, and go againſt our enemies, if ſo be we may be able to fight againſt them.

9 But they diſſuaded him, ſaying: We ſhall not be able, but let us ſave our lives now, and return to our brethren, and then we will fight againſt them: for we are but few.

10 Then Judas ſaid: God forbid we ſhould do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not ſtain our glory.

11 And the army removed out of the camp, and they ſtood over-againſt them: and the horſemen were divided into two troops, and the ſlingers, and the archers went before the army, and they that were in the front *were* all men of valour.

12 And Bacchides was in the right wing, and the legion drew near on two ſides, and they ſounded the trumpets:

13 And they alſo that were on Judas's ſide, even they alſo cried out, and the earth ſhook at the noiſe of the armies: and the battle was fought from morning even unto the evening.

14 And Judas perceived that the ſtronger part of the army of Bacchides was on the right ſide, and all the ſtout of heart came together with him:

15 And the right wing was diſcomfited by them, and he purſued them even to the mount Azotus.

16 And they that were in the left wing ſaw that the

the right wing was diſcomfited, and they followed after Judas, and them that were with him, at their back:

17 And the battle was hard fought, and there fell many wounded of the one ſide and of the other.

18 And Judas was ſlain, and the reſt fled away.

19 And Jonathan and Simon took Judas their brother, and buried him in the ſepulchre of their fathers in the city of Modin.

20 And all the people of Iſrael bewailed him with great lamentation, and they mourned for him many days,

21 And ſaid: How is the mighty man fallen, that ſaved the people of Iſrael!

22 But the reſt of the words of the wars of Judas, and of the noble acts that he did, and of his greatneſs, are not written: for they were very many.

23 And it came to paſs, after the death of Judas, that the wicked began to put forth their heads in all the coaſts of Iſrael, and all the workers of iniquity roſe up.

24 In thoſe days there was a very great famine, and they and all their country yielded to Bacchides.

25 And Bacchides choſe the wicked men, and made them lords of the country:

26 And they ſought out, and made diligent ſearch after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abuſed them.

27 And there was great tribulation in Iſrael, the like whereof was not ſince the time that there was no prophet ſeen in Iſrael.

28 And all the friends of Judas came together, and ſaid to Jonathan:

29 Since thy brother Judas died, there is not a man like him, to go forth againſt our enemies, Bacchides, and them that are the enemies of our nation.

30 Now therefore we have choſen thee this day to be our prince, and captain in his ſtead, to fight our battles.

31 So Jonathan took upon him the government at that time, and roſe up in the place of Judas his brother.

32 And Bacchides had knowledge of it, and ſought to kill him.

33 And Jonathan, and Simon his brother, knew it, and all that were with them: and they fled into the deſart of Thecua, and they pitched by the water of the lake Aſphar.

34 And Bacchides underſtood it, and he came himſelf, with all his army over the Jordan on the ſabbath-day.

35 And Jonathan ſent his brother a captain of the people, to deſire the Nabutheans his friends, that they

would lend them their equipage, which was copious.

36 And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

37 After this, it was told Jonathan, and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan with great pomp.

38 And they remembered the blood of John their brother: and they went up, and hid themſelves under the covert of the mountain.

39 And they lifted up their eyes, and ſaw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and muſical inſtruments, and many weapons.

40 And they roſe up againſt them from the place where they lay in ambuſh, and ſlew them, and there fell many wounded, and the reſt fled into the mountains, and they took all their ſpoils:

41 And the marriage was turned into mourning, and the noiſe of their muſical inſtruments into lamentation.

42 And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.

43 And Bacchides heard it, and he came on the ſabbath-day even to the bank of the Jordan with a great power.

44 And Jonathan ſaid to his company: Let us ariſe, and fight againſt our enemies: for it is not now as yeſterday, and the day before.

45 For behold the battle is before us, and the water of the Jordan on this ſide and on that ſide, and banks, and marſhes, and woods: and there is no place for us to turn aſide.

46 Now therefore cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle.

47 And Jonathan ſtretched forth his hand to ſtrike Bacchides, but he turned away from him backwards.

48 And Jonathan, and they that were with him leapt into the Jordan, and ſwam over the Jordan to them:

49 And there fell of Bacchides's ſide that day a thouſand men: and they returned to Jeruſalem,

50 And they built ſtrong cities in Judea, the fortreſs that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata

nata, and Phara, and Thopo with high walls, and gates, and bars.

51 And he placed garriſons in them, that they might wage war againſt Iſrael:

52 And he fortified the city of Bethſura, and Gazara, and the caſtle, and ſet garriſons in them, and proviſions of victuals:

53 And he took the ſons of the chief men of the country for hoſtages, and put them in the caſtle in Jeruſalem under ward.

54 Now in the year one hundred and fifty three, the ſecond month, Alcimus commanded the walls of the inner *court* of the ſanctuary to be thrown down, and the works of the prophets to be deſtroyed: and he began to deſtroy.

55 At that time Alcimus was ſtruck: and his works were hindered, and his mouth was ſtopped, and he was taken with a palſy, ſo that he could no more ſpeak a word, nor give order concerning his houſe.

56 And Alcimus died at that time in great torment.

57 And Bacchides ſaw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.

58 And all the wicked held a council, ſaying: Behold Jonathan, and they that are with him, dwell at eaſe and without fear: now therefore let us bring Bacchides hither, and he ſhall take them all in one night.

59 So they went, and gave him *this* counſel.

60 And he aroſe to come with a great army: and he ſent ſecretly letters to his adherents that were in Judea, to ſeize upon Jonathan, and them that were with him: but they could not, for their deſign was known to them.

61 And he apprehended of the men of the country, that were the principal authors of the miſchief, fifty men, and he ſlew them.

62 And Jonathan, and Simon, and they that were with him retired into Bethbeſſen, which is in the deſart: and he repaired the breaches thereof, and they fortified it.

63 And when Bacchides knew it, he gathered together all his multitude: and ſent word to them that were of Judea.

64 And he came, and camped above Bethbeſſen, and fought againſt it many days, and made engines.

65 But Jonathan left his brother Simon in the city, and went forth into the country, and came with a number of men,

66 And ſtruck Odares, and his brethren, and the children of Phaſeron in

their tents, and he began to ſlay, and to encreaſe in forces.

67 But Simon and they that were with him, ſallied out of the city, and burnt the engines,

68 And they fought againſt Bacchides, and he was diſcomfited by them: and they afflicted him exceedingly, for his counſel, and his enterprize was in vain.

69 And he was angry with the wicked men that had given him counſel to come into their country, and he ſlew many of them: and he purpoſed to return with the reſt into their country.

70 And Jonathan had knowledge of it, and he ſent ambaſſadors to him to make peace with him, and to reſtore to him the priſoners.

71 And he accepted it willingly, and did according to his words, and ſwore that he would do him no harm all the days of his life.

72 And he reſtored to him the priſoners which he before had taken, out of the land of Juda: and he returned and went away into his own country, and he came no more into their borders.

73 So the ſword ceaſed from Iſrael: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he deſtroyed the wicked out of Iſrael.

CHAP. X.

Alexander Bales ſets himſelf up for king: both he and Demetrius ſeek to make Jonathan their friend. Alexander kills Demetrius in battle, and honours Jonathan. His victory over Apollonius.

NOW in the hundred and ſixtieth year Alexander the ſon of Antiochus, ſurnamed the illuſtrious, came up and took Ptolemais, and they received him, and he reigned there.

2 And king Demetrius heard of it, and gathered together an exceeding great army, and went forth againſt him to fight.

3 And Demetrius ſent a letter to Jonathan with peaceable words, to magnify him.

4 For he ſaid: Let us firſt make a peace with him, before he make one with Alexander againſt us:

5 For he will remember all the evils, that we have done againſt him, and againſt his brother, and againſt his nation.

6 And he gave him authority to gather together an army, and to make arms, and that he ſhould be his confederate: and the hoſtages that were in the caſtle, he commanded to be delivered to him.

7 And

7 And Jonathan came to Jeruſalem, and read the letters in the hearing of all the people, and of them that were in the caſtle.

8 And they were ſtruck with great fear, becauſe they heard that the king had given him authority to gather together an army.

9 And the hoſtages were delivered to Jonathan, and he reſtored them to their parents.

10 And Jonathan dwelt in Jeruſalem, and began to build, and to repair the city.

11 And he ordered workmen to build the walls, and mount Sion round about with ſquare ſtones for fortification: and ſo they did.

12 Then the ſtrangers that were in the ſtrong-holds, which Bacchides had built, fled away.

13 And every man left his place, and departed into his own country:

14 Only in Bethſura there remained ſome of them, that had forſaken the law, and the commandments of God: for this was a place of refuge for them.

15 And king Alexander heard of the promiſes, that Demetrius had made to Jonathan: and they told him of the battles, and the worthy acts that he, and his brethren had done, and the labours, that they had endured:

16 And he ſaid: Shall we find ſuch another man? now therefore we will make him our friend and our confederate.

17 So he wrote a letter, and ſent it to him according to theſe words, ſaying:

18 KING Alexander to his brother Jonathan greeting.

19 We have heard of thee, that thou art a man of great power, and fit to be our friend:

20 Now therefore we make thee this day high prieſt of thy nation, and that thou be called the king's friend (and he ſent him a purple robe, and a crown of gold) and that thou be of one mind with us in our affairs, and keep friendſhip with us.

21 Then Jonathan put on the holy veſtment in the ſeventh month, in the year one hundred and threeſcore, at the feaſt-day of the tabernacles: and he gathered together an army, and made a great number of arms.

22 And Demetrius heard theſe words, and was exceeding ſorry, and ſaid:

23 What is this that we have done, that Alexander hath prevented us to gain the friendſhip of the Jews to ſtrengthen himſelf?

24 I alſo will write to them words of requeſt, and offer dignities, and gifts: that they may be with me to aid me.

25 And he wrote to them

in

in these words: KING Demetrius to the nation of the Jews greeting.

26 Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.

27 Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.

28 And we will remit to you many charges, and will give you gifts.

29 And now I free you, and all the Jews from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed:

30 And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth and for ever:

31 And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself.

32 I yield up also the power of the castle, that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose, to keep it.

33 And every soul of the Jews, that hath been carried captive from the land of Juda in all my kingdom, I set at liberty for nothing, *and* let all be discharged from tributes even of their cattle.

34 And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day be all *days* of immunity and freedom, for all the Jews that are in my kingdom:

35 And no man shall have power to do any thing against them or to molest any of them, in any cause.

36 And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them as is due to all the king's forces, and certain of them shall be appointed to be in the fortresses of the great king:

37 And some of them shall be set over the affairs of the kingdom, that are of trust, and let *their* governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda.

38 And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under

der one, and obey no other authority, but that of the high prieſt:

39 Ptolemais *alſo*, and the confines thereof, I give as a free gift to the holy places, that are in Jeruſalem, for the neceſſary charges of the holy things.

40 And I give every year fifteen thouſand ſicles of ſilver out of the king's accounts, of what belongs to me:

41 And all that is above, which they, that were over the affairs the years before, had not paid, from this time they ſhall give it to the works of the houſe.

42 Moreover the five thouſand ſicles of ſilver, which they received from the account of the holy places, every year, ſhall alſo belong to the prieſts, that execute the miniſtry.

43 And whoſoever flee into the temple that is in Jeruſalem, and in all the borders thereof, being indebted to the king for any matter, let them be ſet at liberty, and all that they have in my kingdom, let them have it free.

44 For the building alſo, or repairing the works of the holy places, the charges ſhall be given out of the king's revenues:

45 For the building alſo of the walls of Jeruſalem, and the fortifying thereof round about, the charges ſhall be given out of the king's account, as alſo for the building of the walls in Judea.

46 Now when Jonathan, and the people heard theſe words, they gave no credit to them, nor received them: becauſe they remembered the great evil, that he had done in Iſrael, for he had afflicted them exceedingly.

47 And their inclinations were towards Alexander, becauſe he had been the chief promoter of peace in their regard, and him they always helped.

48 And king Alexander gathered together a great army, and moved his camp near to Demetrius.

49 And the two kings joined battle, and the army of Demetrius fled away, and Alexander purſued after him, and preſſed them cloſe.

50 And the battle was hard fought, till the ſun went down: and Demetrius was ſlain that day.

51 And Alexander ſent ambaſſadors to (*a*) Ptolemee king of Egypt with words to this effect, ſaying:

52 Foraſmuch as I am returned into my kingdom, and am ſet in the throne of my anceſtors, and have gotten the dominion, and have over-

Chap. X. (*a*) Ver. 51. *Ptolemee.* Surnamed Philometor.

thrown

thrown Demetrius, and poſſeſſed our country,

53 And have joined battle with him, and both he, and his army have been deſtroyed by us, and we are placed in the throne of his kingdom:

54 Now therefore let us make friendſhip one with another: and give me now thy daughter to wife, and I will be thy ſon-in-law, and I will give both thee and her gifts worthy of thee.

55 And king Ptolemee anſwered, ſaying: HAPPY is the day wherein thou didſt return to the land of thy fathers, and ſatteſt in the throne of their kingdom.

56 And now I will do to thee as thou haſt written: but meet me at Ptolemais, that we may ſee one another, and I may give her to thee as thou haſt ſaid.

57 So Ptolemee went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais in the hundred and ſixty ſecond year.

58 And king Alexander met him, and he gave him his daughter Cleopatra: and he celebrated her marriage at Ptolemais, with great glory after the manner of kings.

59 And king Alexander wrote to Jonathan, that he ſhould come and meet him.

60 And he went honourably to Ptolemais, and he met there the two kings, and he gave them much ſilver, and gold, and preſents: and he found favour in their ſight.

61 And ſome peſtilent men of Iſrael, men of a wicked life, aſſembled themſelves againſt him to accuſe him: and the king gave no heed to them.

62 And he commanded that Jonathan's garments ſhould be taken off, and that he ſhould be clothed with purple: and they did ſo. And the king made him ſit by himſelf.

63 And he ſaid to his princes: Go out with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe.

64 So when his accuſers ſaw his glory proclaimed, and him clothed with purple, they all fled away.

65 And the king magnified him, and enrolled him amongſt his chief friends, and made him governor, and partaker of his dominion.

66 And Jonathan returned into Jeruſalem with peace and joy.

67 In the year one hundred and ſixty five, Demetrius the ſon of Demetrius came from Crete into the land of his fathers.

68 And king Alexander heard of it, and was much troubled

troubled, and returned to Antioch.

69 And king Demetrius made Apollonius his general, who was governor of Celesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan the high priest,

70 Saying: Thou alone standest against us, and I am laughed at, and reproached, because thou shewest thy power against us in the mountains.

71 Now therefore if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

72 Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

73 And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

74 Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon his brother met him to help him.

75 And they pitched their tents near Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it.

76 And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe.

77 And Apollonius heard of it, and he took three thousand horsemen, and a great army.

78 And he went to Azotus as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.

79 And Apollonius left privately in the camp a thousand horsemen behind them.

80 And Jonathan knew that there was an ambushment behind him, and they surrounded his army, and cast darts at the people from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

82 Then Simon drew forth his army, and attacked the legion *of the footmen:* for the horsemen were spent: and they were discomfited by him, and fled.

83 And they that were scattered about the plain, fled into Azotus, and went in to Bethdagon their idols temple, there to save themselves.

84 But

84 But Jonathan ſet fire to Azotus, and the cities that were round about it, and took their ſpoils of them, and the temple of Dagon; and all them that were fled into it, he burnt with fire.

85 So they that were ſlain by the ſword, with them that were burnt, were almoſt eight thouſand men.

86 And Jonathan removed his army from thence, and camped againſt Aſcalon: and they went out of the city to meet him with great honour.

87 And Jonathan returned into Jeruſalem with his people, having many ſpoils.

88 And it came to paſs: when Alexander the king heard theſe words, that he honoured Jonathan yet more.

89 And he ſent him a buckle of gold, as the cuſtom is to be given to ſuch as are of the royal blood. And he gave him Accaron and all the borders thereof in poſſeſſion.

CHAP. XI.

Ptolemee invades the kingdom of Alexander: the latter is ſlain: and the former dies ſoon after. Demetrius honours Jonathan, and is reſcued by the Jews from his own ſubjects in Antioch. Antiochus the younger favours Jonathan. His exploits in divers places.

AND the king of Egypt gathered together an army, like the ſand that lieth upon the ſea ſhore, and many ſhips: and he ſought to get the kingdom of Alexander by deceit, and join it to his own kingdom.

2 And he went out into Syria with peaceable words, and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, becauſe he was his father-in-law.

3 Now when Ptolemee entered into the cities, he put gariſons of ſoldiers in every city.

4 And when he came near to Azotus, they ſhewed him the temple of Dagon that was burnt with fire, and Azotus, and the ſuburbs thereof that were deſtroyed, and the bodies that were caſt abroad, and the graves of them that were ſlain in the battle, which they had made near the way.

5 And they told the king that Jonathan had done theſe things, to make him odious: but the king held his peace.

6 And Jonathan came to meet the king at Joppe with glory, and they ſaluted one another, and they lodged there.

7 And Jonathan went with the king as far as the river, called Eleutherus; and he returned into Jeruſalem.

8 And king Ptolemee got the dominion of the cities by the ſea ſide, even to Seleucia, and

and he deviſed evil deſigns againſt Alexander.

9 And he ſent ambaſſadors to Demetrius, ſaying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou ſhalt reign in the kingdom of thy father.

10 For I repent that I have given him my daughter: for he hath ſought to kill me.

11 And he ſlandered him, becauſe he coveted his kingdom,

12 And he took away his daughter, and gave her to Demetrius, and alienated himſelf from Alexander, and his enmities were made manifeſt.

13 And Ptolemee entered into Antioch, and ſet two crowns upon his head, that of Egypt, and that of Aſia.

14 Now king Alexander was in Cilicia at that time: becauſe they that were in thoſe places had rebelled.

15 And when Alexander heard of it, he came to give him battle: and king Ptolemee brought forth his army, and met him with a ſtrong power, and put him to flight.

16 And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted.

17 And Zabdiel the Arabian took off Alexander's head, and ſent it to Ptolemee.

18 And king Ptolemee died the third day after: and they that were in the ſtrong-holds were deſtroyed by them that were within the camp.

19 And Demetrius reigned the hundred and ſixty ſeventh year.

20 In thoſe days Jonathan gathered together them that were in Judea, to take the caſtle that was in Jeruſalem: and they made many engines of war againſt it.

21 Then ſome wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was beſieging the caſtle.

22 And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan, that he ſhould not beſiege the caſtle, but ſhould come to him in haſte and ſpeak to him.

23 But when Jonathan heard this, he bad them beſiege it ſtill: and he choſe ſome of the ancients of Iſrael, and of the prieſts, and put himſelf in danger.

24 And he took gold, and ſilver, and raiment, and many other preſents, and went to the king to Ptolemais, and he found favour in his ſight.

25 And certain wicked men of his nation made complaints againſt him.

26 And the king treated him as his predeceſſors had done before: and he exalted him in the ſight of all his friends,

27 And he confirmed him in the high prieſthood, and all the honours he had before, and he made him the chief of his friends.

28 And Jonathan requeſted of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof: and he promiſed him three hundred talents.

29 And the king conſented: and he wrote letters to Jonathan of all theſe things, to this effect.

30 KING Demetrius to his brother Jonathan, and to the nation of the Jews, greeting.

31 We ſend you here a copy of the letter, which we have written to Laſthenes our parent concerning you, that you might know it.

32 KING Demetrius to Laſthenes his parent, greeting.

33 We have determined to do good to the nation of the Jews who are our friends, and keep the things that are juſt with us, for their good-will which they bear towards us.

34 We have ratified therefore unto them all the borders of Judea, and the three cities, *Apherema*, Lyda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be ſet apart to all them that ſacrifice in Jeruſalem, inſtead of the payments which the king received of them every year, and for the fruits of the land, and of the trees.

35 And as for other things that belonged to us of the tithes, and of the tributes, from this time we diſcharge them of them: the ſalt-pans alſo, and the crowns that were preſented to us,

36 We give all to them, and nothing hereof ſhall be revoked from this time forth and for ever.

37 Now therefore ſee that thou make a copy of theſe things, and let it be given to Jonathan, and ſet upon the holy mountain, in a conſpicuous place.

38 And king Demetrius ſeeing that the land was quiet before him, and nothing reſiſted him, ſent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the iſlands of the nations: ſo all

all the troops of his fathers hated him.

39 Now there was one Tryphon who had been of Alexander's party before: who ſeeing that all the army murmured againſt Demetrius, went to Emalchuel the Arabian, who brought up Antiochus the ſon of Alexander:

40 And he preſſed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his ſoldiers hated him. And he remained there many days.

41 And Jonathan ſent to king Demetrius, deſiring that he would caſt out them, that were in the caſtle in Jeruſalem. and that were in the ſtrong-holds: becauſe they fought againſt Iſrael.

42 And Demetrius ſent to Jonathan, ſaying: I will not only do this for thee, and for thy people, but I will greatly honour thee, and thy nation, when opportunity ſhall ſerve.

43 Now therefore thou ſhalt do well if thou ſend me men to help me: for all my army is gone from me.

44 And Jonathan ſent him three thouſand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.

45 And they that were of the city aſſembled themſelves together, to the number of a hundred and twenty thouſand men, and would have killed the king.

46 And the king fled into the palace; and they of the city kept the paſſages of the city, and began to fight.

47 And the king called the Jews to his aſſiſtance: and they came to him all at once, and they all diſperſed themſelves through the city.

48 And they ſlew in that day a hundred thouſand men, and they ſet fire to the city, and got many ſpoils that day, and delivered the king.

49 And they that were of the city ſaw, that the Jews had got the city as they would: and they were diſcouraged in their mind, and cried to the king, making ſupplication, and ſaying:

50 Grant us peace, and let the Jews ceaſe from aſſaulting us, and the city.

51 And they threw down their arms, and made peace, and the Jews were glorified in the ſight of the king, and in the ſight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jeruſalem with many ſpoils.

52 So king Demetrius ſat in the throne of his kingdom: and the land was quiet before him.

53 And he falſified his

word in all that ever he had ſaid, and alienated himſelf from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

54 And after this Tryphon returned, and with him Antiochus the young boy, who was made king, and put on the diadem.

55 And there aſſembled unto him all the bands, which Demetrius had ſent away, and they fought againſt Demetrius: who turned his back and fled.

56 And Tryphon took the elephants, and made himſelf maſter of Antioch.

57 And young Antiochus wrote to Jonathan, ſaying: I confirm thee in the high prieſthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

58 And he ſent him veſſels of gold for his ſervice, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

59 And he made his brother Simon governor from the borders of Tyre even to the coaſts of Egypt.

60 Then Jonathan went forth, and paſſed through the cities beyond the river: and all the forces of Syria gathered themſelves to him to help him, and he came to Aſcalon, and they met him honourably out of the city.

61 And he went from thence to Gaza: and they that were in Gaza, ſhut him out: and he beſieged it, and burnt all the ſuburbs round about, and took the ſpoils.

62 And the men of Gaza made ſupplication to Jonathan, and he gave them the right hand: and he took their ſons for hoſtages, and ſent them to Jeruſalem: and he went through the country as far as Damaſcus.

63 And Jonathan heard that the generals of Demetrius were come treacherouſly to Cades, which is in Galilee, with a great army, purpoſing to remove him from the affairs of the kingdom:

64 And he went againſt them: but left his brother Simon in the country.

65 And Simon encamped againſt Bethſura, and aſſaulted it many days, and ſhut them up.

66 And they deſired him to make peace, and he granted it them: and he caſt them out from thence, and took the city, and placed a garriſon in it.

67 And Jonathan, and his army encamped by the water of Geneſar, and before it was light they were ready in the plain of Aſor.

68 And behold the army of

of the ſtrangers met him in the plain, and they laid an ambuſh for him in the mountains: but he went out againſt them.

69 And they that lay in ambuſh roſe out of their places, and joined battle.

70 And all that were on Jonathan's ſide fled, and none was left of them, but Mathathias the ſon of Abſalom, and Judas the ſon of Calphi, chief captain of the army.

71 And Jonathan rent his garments, and caſt earth upon his head, and prayed.

72 And Jonathan turned again to them to battle, and he put them to flight, and they fought.

73 And they of his ſide that were fled ſaw *this*, and they turned again to him, and they all with him purſued *the enemies* even to Cades to their own camp, and they came even thither.

74 And there fell of the aliens in that day three thouſand men: and Jonathan returned to Jeruſalem.

CHAP. XII.

Jonathan renews his league with the Romans and Lacedemonians. The forces of Demetrius flee away from him. He is deceived and made priſoner by Tryphon.

AND Jonathan ſaw that the time ſerved him, and he choſe certain men and ſent them to Rome, to confirm and to renew the amity with them:

2 And he ſent letters to the Spartans, and to other places according to the ſame form.

3 And they went to Rome, and entered into the ſenate-houſe, and ſaid: Jonathan the high prieſt, and the nation of the Jews have ſent us to renew the amity, and alliance as it was before.

4 And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

5 And this is a copy of the letters which Jonathan wrote to the Spartans:

6 JONATHAN the high prieſt, and the ancients of the nation, and the prieſts, and the reſt of the people of the Jews, to the Spartans, their brethren, greeting.

7 There were letters ſent long ago to Onias the high prieſt from Arius who reigned then among you, to ſignify that you are our brethren, as the copy here underwritten, doth ſpecify.

8 And Onias received the ambaſſador with honour: and received the letters, wherein there was mention made of the alliance, and amity.

9 We, though we needed

none of theſe things, having for our comfort the holy books that are in our hands,

10 Choſe rather to ſend to you to renew the brotherhood and friendſhip, leſt we ſhould become ſtrangers to you altogether: for there is a long time paſſed ſince you ſent to us.

11 We therefore at all times without ceaſing, both in our feſtivals, and other days wherein it is convenient, remember you in the ſacrifices that we offer, and in our obſervances, as it is meet, and becoming to remember brethren.

12 And we rejoice at your glory.

13 But we have had many troubles and wars on every ſide, and the kings that are round about us, have fought againſt us.

14 But we would not be troubleſome to you, nor to the reſt of our allies and friends in theſe wars.

15 For we have had help from heaven, and we have been delivered, and our enemies are humbled.

16 We have choſen therefore Numenius the ſon of Antiochus, and Antipater the ſon of Jaſon, and have ſent them to the Romans to renew with them the former amity and alliance.

17 And we have commanded them to go alſo to you, and to ſalute you, and to deliver you our letters, concerning the renewing of our brotherhood.

18 And now you ſhall do well to give us an anſwer hereto.

19 And this is the copy of the letter which he had ſent to Onias:

20 ARIUS king of the Spartans to Onias the high prieſt, greeting.

21 It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the ſtock of Abraham.

22 And now ſince this is come to our knowledge, you do well to write to us of your proſperity.

23 And we alſo have written back to you, That our cattle, and our poſſeſſions, are yours: and yours, ours. We therefore have commanded that theſe things ſhould be told you.

24 Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight againſt him.

25 So he went out from Jeruſalem, and met them in the land of Amath: for he gave them no time to enter into his country.

26 And he ſent ſpies into their camp, and they came back and brought him word that they deſigned to come upon them in the night.

27 And

27 And when the ſun was ſet, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he ſet centinels round about the camp.

28 And the enemies heard that Jonathan and his men were ready for battle: and they were ſtruck with fear and dread in their heart: and they kindled fires in their camp.

29 But Jonathan and they that were with him, knew it not till the morning: for they ſaw the lights burning,

30 And Jonathan purſued after them, but overtook them not: for they had paſſed the river Eleutherus.

31 And Jonathan turned upon the Arabians that are called Zabadeans: and he defeated them, and took the ſpoils of them.

32 And he went forward, and came to Damaſcus, and paſſed through all that country.

33 Simon alſo went forth, and came as far as Aſcalon, and the neighbouring fortreſſes, and he turned aſide to Joppe, and took poſſeſſion of it.

34 (For he heard that they deſigned to deliver the hold to them that took part with Demetrius) and he put a garriſon there to keep it.

35 And Jonathan came back, and called together the ancients of the people, and he took a reſolution with them to build fortreſſes in Judea,

36 And to build up walls in Jeruſalem, and raiſe a mount between the caſtle and the city, to ſeparate it from the city, that ſo it might have no communication, and that they might neither buy nor ſell:

37 And they came together to build up the city: for the wall that was upon the brook towards the eaſt was broken down, and he repaired that which is called Caphetetha:

38 And Simon built Adiada in Sephela, and fortified it, and ſet up *its* gates and bars.

39 Now when Tryphon had conceived a deſign to make himſelf king of Aſia, and to take the crown, and to ſtretch out his hand againſt king Antiochus:

40 Fearing leſt Jonathan would not ſuffer him, but would fight againſt him: he ſought to ſeize upon him, and to kill him. So he roſe up and came to Bethſan.

41 And Jonathan went out to meet him with forty thouſand men choſen for battle, and came to Bethſan.

42 Now when Tryphon ſaw that Jonathan came with a great army, he durſt not ſtretch forth his hand againſt him:

43 But received him with honour,

honour, and commended him to all his friends, and gave him preſents: and he commanded his troops to obey him, as himſelf.

44 And he ſaid to Jonathan: Why haſt thou troubled all the people, whereas we have no war?

45 Now therefore ſend them back to their own houſes: and chooſe thee a few men, that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the reſt of the ſtrong-holds, and the army, and all that have any charge, and I will return and go away: for this is the cauſe of my coming.

46 And Jonathan believed him, and did as he ſaid: and ſent away his army, and they departed into the land of Juda:

47 But he kept with him three thouſand men: of whom he ſent two thouſand into Galilee, and one thouſand went with him.

48 Now as ſoon as Jonathan entered into Ptolemais, they of Ptolemais ſhut the gates of the city: and took him: and all them that came in with him they ſlew with the ſword.

49 Then Tryphon ſent an army and horſemen into Galilee, and into the great plain to deſtroy all Jonathan's company.

50 But they, when they underſtood that Jonathan, and all that were with him were taken and ſlain, encouraged one another, and went out ready for battle.

51 Then they that had come after them, ſeeing that they ſtood for their lives, returned back.

52 Whereupon they all came peaceably into the land of Juda. And they bewailed Jonathan, and them that had been with him, exceedingly: and Iſrael mourned with great lamentation.

53 Then all the heathens that were round about them, ſought to deſtroy them. For they ſaid:

54 They have no prince, nor any to help them: now therefore let us make war upon them, and take away the memory of them from amongſt men.

CHAP. XIII.

Simon is made captain general in the room of his brother. Jonathan is ſlain by Tryphon. Simon is favoured by Demetrius: he taketh Gaza, and the caſtle of Jeruſalem.

NOW Simon heard that Tryphon was gathering together a very great army, to invade the land of Juda, and to deſtroy it.

2 And ſeeing that the people was in dread, and in fear,

fear, he went up to Jeruſalem, and aſſembled the people:

3 And exhorted them, ſaying: You know what great battles I and my brethren, and the houſe of my father, have fought for the laws, and the ſanctuary, and the diſtreſſes that we have ſeen:

4 By reaſon whereof all my brethren have loſt their lives for Iſrael's ſake, and I am left alone.

5 And now far be it from me to ſpare my life in any time of trouble: for I am not better than my brethren.

6 I will avenge then my nation and the ſanctuary, and our children, and wives: for all the heathens are gathered together to deſtroy us out of mere malice.

7 And the ſpirit of the people was enkindled as ſoon as they heard theſe words:

8 And they anſwered with a loud voice, ſaying: Thou art our leader in the place of Judas, and Jonathan thy brother:

9 Fight thou our battles, and we will do whatſoever thou ſhalt ſay to us.

10 So gathering together all the men of war, he made haſte to finiſh all the walls of Jeruſalem, and he fortified it round about.

11 And he ſent Jonathan the ſon of Abſalom, and with him a new army into Joppe, and he caſt out them that were in it, and himſelf remained there.

12 And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in ward.

13 But Simon pitched in Addus, over-againſt the plain.

14 And when Tryphon underſtood that Simon was riſen up in the place of his brother Jonathan, and that he meant to join battle with him, he ſent meſſengers to him,

15 Saying: We have detained thy brother Jonathan for the money that he owed in the king's account, by reaſon of the affairs which he had the management of.

16 But now ſend a hundred talents of ſilver, and his two ſons for hoſtages, that when he is ſet at liberty he may not revolt from us, and we will releaſe him.

17 Now Simon knew that he ſpoke deceitfully to him, nevertheleſs he ordered the money, and the children, to be ſent: leſt he ſhould bring upon himſelf a great hatred of the people of Iſrael, who might have ſaid:

18 Becauſe he ſent not the money, and the children, therefore is he loſt.

19 So he ſent the children, and

and the hundred talents: and he lyed, and did not let Jonathan go.

20 And after this Tryphon entered within the country, to deſtroy it: and they went about by the way that leadeth to Ador: and Simon, and his army marched *againſt him* to every place whitherſoever he went.

21 And they that were in the caſtle, ſent meſſengers to Tryphon, that he ſhould make haſte to come through the deſart, and ſend them victuals.

22 And Tryphon made ready all his horſemen to come that night: but there fell a very great ſnow, and he came not, *but went* into the country of Galaad.

23 And when he came near to Baſcama, he ſlew Jonathan and his ſons there.

24 And Tryphon returned, and went into his own country.

25 And Simon ſent, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Iſrael bewailed him with great lamentation: and they mourned for him many days.

27 And Simon built over the ſepulchre of his father and of his brethren, a building aloft to the ſight, of poliſhed ſtone behind and before:

28 And he ſet up ſeven pyramids one againſt another for his father, and his mother, and his four brethren:

29 And round about theſe he ſet great pillars: and upon the pillars arms for a perpetual memory: and by the arms ſhips carved, which might be ſeen by all that ſailed on the ſea.

30 This is the ſepulchre that he made in Modin even unto this day.

31 But Tryphon when he was upon a journey with the young king Antiochus, treacherouſly ſlew him.

32 And he reigned in his place, and put on the crown of Aſia; and brought great evils upon the land.

33 And Simon built up the ſtrong-holds of Judea, fortifying them with high towers, and great walls, and gates, and bars: and he ſtored up victuals in the fortreſſes.

34 And Simon choſe men and ſent to king Demetrius, to the end that he ſhould grant an immunity to the land: for all that Tryphon did was to ſpoil.

35 And king Demetrius, in anſwer to this requeſt, wrote a letter in this manner:

36 KING Demetrius to Simon

Simon the high prieſt, and friend of kings, and to the ancients, and to the nation of the Jews, greeting.

37 The golden crown, and the palm, which you ſent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to releaſe you the things that we have releaſed.

38 For all that we have decreed in your favour, ſhall ſtand in force. The ſtrongholds, that you have built, ſhall be your own.

39 And as for any overſight or fault committed unto this day, we forgive it, and the crown which you owed: and if any other thing were taxed in Jeruſalem, now let it not be taxed.

40 And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

41 *Thus* in the year one hundred and ſeventy the yoke of the Gentiles was taken off from Iſrael.

42 And the people of Iſrael began to write in the inſtruments, and publick records, The firſt year under Simon the high prieſt, the great captain, and prince of the Jews.

43 In thoſe days Simon beſieged Gaza, and camped round about it, and he made engines, and ſet them to the city, and he ſtruck one tower, and took it.

45 And they that were within the engine leapt into the city: and there was a great uproar in the city.

45 And they that were in the city went up with their wives, and children upon the wall with their garments rent, and they cried with a loud voice, beſeeching Simon to grant them peace,

46 And they ſaid: Deal not with us according to our evil deeds, but according to thy mercy.

47 And Simon being moved, did not deſtroy them: but yet he caſt them out of the city, and cleanſed the houſes wherein there had been idols, and then he entered into it with hymns, bleſſing the Lord:

48 And having caſt out of it all uncleanneſs, he placed in it men that ſhould obſerve the law: and he fortified it, and made it his habitation.

49 But they that were in the caſtle of Jeruſalem were hindered from going out and coming into the country, and from buying and ſelling: and they were ſtraitened with hunger, and many of them periſhed for famine,

50 And they cried to Simon for peace, and he granted it to them: and he caſt them out from thence, and cleanſed

cleanſed the caſtle from uncleanneſſes:

51 And they entered into it the three and twentieth day of the ſecond month, in the year one hundred and ſeventy one, with thankſgiving, and branches of palm-trees, and harps, and cymbals, and pſalteries, and hymns, and canticles, becauſe the great enemy was deſtroyed out of Iſrael.

52 And he ordained that theſe days ſhould be kept every year with gladneſs.

53 And he fortified the mountain of the temple that was near the caſtle, and he dwelt there himſelf, and they that were with him.

54 And Simon ſaw that John his ſon was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.

CHAP. XIV.

Demetrius is taken by the king of Perſia. Judea flouriſhes under the government of Simon.

IN the year one hundred and ſeventy two, king Demetrius aſſembled his army, and went into Media to get him ſuccours to fight againſt Tryphon.

2 And Arſaces the king of Perſia, and Media heard that Demetrius was entered within his borders, and he ſent one of his princes to take him alive, and bring him to him.

3 And he went, and defeated the army of Demetrius: and took him, and brought him to Arſaces, and he put him into ward.

4 And all the land of Juda was at reſt all the days of Simon, and he ſought the good of his nation: and his power, and his glory pleaſed them well all *his* days.

5 And with all his glory he took Joppe for a haven, and made an entrance to the iſles of the ſea.

6 And he enlarged the bounds of his nation, and made himſelf maſter of the country.

7 And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethſura, and of the caſtle: and took away all uncleanneſs out of it, and there was none that reſiſted him.

8 And every man tilled his land with peace: and the land of Juda yielded her increaſe, and the trees of the fields their fruit.

9 The ancient men ſat all in the ſtreets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.

10 And he provided victuals for the cities, and he appointed that they ſhould be furniſhed with ammunition,

ſo

ſo that the fame of his glory was renowned even to the end of the earth.

11 He made peace in the land, and Iſrael rejoiced with great joy.

12 And every man ſat under his vine, and under his fig-tree: and there was none to make them afraid.

13 There was none left in the land to fight againſt them: kings were diſcomfited in thoſe days.

14 And he ſtrengthened all thoſe of his people that were brought low, and he ſought the law, and took away every unjuſt and wicked man:

15 He glorified the ſanctuary, and multiplied the veſſels of the holy places.

16 And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very ſorry.

17 But when they heard that Simon his brother was made high prieſt in his place, and was poſſeſſed of all the country, and the cities therein;

18 They wrote to him in tables of braſs, to renew the friendſhip and alliance, which they had made with Judas, and with Jonathan his brethren.

19 And they were read before the aſſembly in Jeruſalem. And this is the copy of the letters that the Spartans ſent.

20 THE PRINCES and the cities of the Spartans to Simon the high prieſt, and to the ancients, and the prieſts, and the reſt of the people of the Jews their brethren, greeting.

21 The ambaſſadors that were ſent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their coming.

22 And we regiſtered what was ſaid by them in the councils of the people in this manner: Numenius the ſon of Antiochus, and Antipater the ſon of Jaſon, ambaſſadors of the Jews, came to us to renew the former friendſhip with us.

23 And it pleaſed the people to receive the men honourably, and to put a copy of their words in the publick records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon the high prieſt.

24 And after this Simon ſent Numenius to Rome, with a great ſhield of gold, of the weight of a thouſand pounds, to confirm the league with them. And when the people of Rome had heard

25 Theſe words, they ſaid: What thanks ſhall we give to Simon, and his ſons?

26 For he hath reſtored his brethren, and hath driven away in fight the enemies of Iſrael from them: and they decreed him liberty, and regiſtered it in tables of braſs,

and ſet it upon pillars in mount Sion.

27 And this is a copy of the writing. THE EIGHTEENTH day of the month Elul, in the year one hundred and ſeventy two, being the third year under Simon the high prieſt at Aſ ramel,

28 In a great aſſembly of the prieſts, and of the people, and the princes of the nation, and the ancients of the country, theſe things were notified: Foraſmuch as there have often been wars in our country,

29 And Simon the ſon of Mathathias of the children of Jarib, and his brethren have put themſelves in danger, and reſiſted the enemies of their nation, for the maintenance of their holy places, and the law: and have raiſed their nation to great glory.

30 And Jonathan gathered together his nation, and was made their high prieſt, and he was laid to his people,

31 And their enemies deſired to tread down and deſtroy their country, and to ſtretch forth their hands againſt their holy places.

32 Then Simon reſiſted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages:

33 And he fortified the cities of Judea, and Bethſura that lieth in the borders of Judea, where the armour of the enemies was before: and he placed there a garriſon of Jews.

34 And he fortified Joppe which lieth by the ſea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews there: and furniſhed them with all things convenient for their reparation.

35 And the people ſeeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince, and high prieſt, becauſe he had done all theſe things, and for the juſtice, and faith, which he kept to his nation, and for that he ſought by all means to advance his people.

36 And in his days things proſpered in his hands, ſo that the heathens were taken away out of their country, and they alſo that were in the city of David in Jeruſalem in the caſtle, out of which they iſſued forth, and profaned all places round about the ſanctuary, and did much evil to purity:

37 And he placed therein Jews for the defence of the country, and of the city, and he raiſed up the walls of Jeruſalem.

38 And king Demetrius confirmed him in the high prieſthood.

39 According to theſe things he made him his friend, and

and glorified him with great glory.

40 For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambaſſadors with honour:

41 And that the Jews, and their prieſts had conſented that he ſhould be their prince, and high prieſt for ever, till there ſhould ariſe a faithful prophet:

42 And that he ſhould be chief over them, and that he ſhould have the charge of the ſanctuary, and that he ſhould appoint rulers over their works, and over the country, and over the armour, and over the ſtrong-holds.

43 And that he ſhould have care of the holy places: and that he ſhuuld be obeyed by all, and that all the writings in the country ſhould be made in his name: and that he ſhould be clothed with purple, and gold:

44 And that it ſhould not be lawful for any of the people, or of the prieſts, to diſannul any of theſe things, or to gainſay his words, or to call together an aſſembly in the country without him: or to be clothed with purple, or to wear a buckle of gold.

45 And whoſoever ſhall do otherwiſe, or ſhall make void any of theſe things ſhall be puniſhed.

46 And it pleaſed all the people to eſtabliſh Simon, and to do according to theſe words.

47 And Simon accepted thereof, and was well pleaſed to execute the office of the high prieſthood, and to be captain, and prince of the nation of the Jews, and of the prieſts, and to be chief over all.

48 And they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary, in a conſpicuous place:

49 And that a copy thereof ſhould be put in the treaſury, that Simon and his ſons may have it.

CHAP. XV.

Antiochus ſon of Demetrius honours Simon. The Romans write to divers nations in favour of the Jews. Antiochus quarrels with Simon, and ſends troops to annoy him.

AND king Antiochus the ſon of Demetrius ſent letters from the iſles of the ſea to Simon the prieſt, and prince of the nation of the Jews, and to all the people:

2 And the contents were theſe: KING Antiochus to Simon the high prieſt, and to the nation of the Jews, greeting.

3 Foraſmuch as certain peſtilent men have uſurped the kingdom of our fathers,

and my purpoſe is to challenge the kingdom, and to reſtore it to its former eſtate: and I have choſen a great army, and have built ſhips of war.

4 And I deſign to go thro' the country, that I may take revenge of them that have deſtroyed our country, and that have made many cities deſolate in my realm.

5 Now therefore I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts ſoever they remitted to thee:

6 And I give thee leave to coin thy own money in thy country:

7 And let Jeruſalem be holy and free, and all the armour that hath been made, and the fortreſſes which thou haſt built, and which thou keepeſt in thy hands, let them remain to thee.

8 And all that is due to the king, and what ſhould be the king's hereafter, from this preſent and for ever, is forgiven thee.

9 And when we ſhall have recovered our kingdom, we will glorify thee, and thy nation, and the temple with great glory, ſo that your glory ſhall be made manifeſt in all the earth.

10 In the year one hundred and ſeventy four Antiochus entered into the land of his fathers, and all the forces aſſembled to him, ſo that few were left with Tryphon.

11 And king Antiochus purſued after him, and he fled along by the ſea coaſt and came to Dora.

12 For he perceived that evils were gathered together upon him, and his troops had forſaken him.

13 And Antiochus camped above Dora with a hundred and twenty thouſand men of war, and eight thouſand horſemen:

14 And he inveſted the city, and the ſhips drew near by ſea: and they annoyed the city by land, and by ſea, and ſuffered none to come in, or to go out.

15 And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were theſe:

16 Lucius the conſul of the Romans, to king (*a*) Ptolemee, greeting.

17 The ambaſſadors of the Jews our friends came to us, to renew the former friendſhip and alliance, being ſent from Simon the high prieſt, and the people of the Jews.

18 And they brought alſo

Chap. XV. (*a*) Ver. 16. *Ptolemee.* Surnamed *Phyſcon*, brother and ſucceſſor to *Philometor*.

a ſhield

a ſhield of gold of a thouſand pounds.

19 It hath ſeemed good therefore to us to write to the kings, and countries, that they ſhould do them no harm, nor fight againſt them, their cities, or countries: and that they ſhould give no aid to them that fight againſt them.

20 And it hath ſeemed good to us to receive the ſhield of them.

21 If therefore any peſtilent men are fled out of their country to you, deliver them to Simon the high prieſt, that he may puniſh them according to their law.

22 Theſe ſame things were written to king Demetrius, and to (*b*) Attalus, and to Ariarathes, and to Arſaces,

23 And to all the countries: and to Lampſacus, and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphilia, and Lycia, and Alicarnaſſus, and Cos, and Side, and Aradus, and Rhodes, and Phaſelis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

24 And they wrote a copy thereof to Simon the high prieſt, and to the people of the Jews.

25 But king Antiochus moved his camp to Dora the ſecond time, aſſaulting it continually, and making engines: and he ſhut up Tryphon, that he could not go out.

26 And Simon ſent to him two thouſand choſen men to aid him, ſilver alſo, and gold, and abundance of furniture.

27 And he would not receive them, but broke all the covenant that he had made with him before, and alienated himſelf from him.

28 And he ſent to him Athenobius one of his friends, to treat with him, ſaying: You hold Joppe, and Gazara, and the caſtle that is in Jeruſalem, which are cities of my kingdom:

29 Their borders you have waſted, and you have made great havock in the land, and have got the dominion of many places in my kingdom.

30 Now therefore deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea.

31 But if not, give me for them five hundred talents of ſilver, and for the havock that you have made, and the tributes of the cities other five hundred talents: or elſe we will come and fight againſt you.

(*b*) Ver. 22. *Attalus, &c.* Attalus was king of Pergamus; Ariarathes was king of Cappadocia; and Arſaces was king of the Parthians.

32 So Athenobius the king's friend came to Jeruſalem, and ſaw the glory of Simon, and his magnificence in gold, and ſilver, and his great equipage, and he was aſtoniſhed, and told him the king's words.

33 And Simon anſwered him, and ſaid to him: We have neither taken other mens land, neither do we hold that which is other mens: but the inheritance of our fathers, which was for ſome time unjuſtly poſſeſſed by our enemies.

34 But we having opportunity claim the inheritance of our fathers.

35 And as to thy complaints concerning Joppe, and Gazara, they did great harm to the people, and to our country: *yet* for theſe we will give a hundred talents. And Athenobius anſwered him not a word.

36 But returning in a rage to the king, made report to him of theſe words, and of the glory of Simon, and of all that he had ſeen, and the king was exceeding angry.

37 And Tryphon fled away by ſhip to Orthoſias.

38 And the king appointed Cendebeus captain of the ſea coaſt, and gave him an army of footmen and horſemen.

39 And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war againſt the people. But the king himſelf purſued after Tryphon.

40 And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people priſoners, and to kill, and to build Gedor.

41 And he placed there horſemen, and an army; that they might iſſue forth, and make incurſions upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

The ſons of Simon defeat the troops of Antiochus. Simon, with two of his ſons are treacherouſly murdered by Ptolemee his ſon-in-law.

THEN (*a*) John came up from Gazara, and told Simon his father what Cendebeus had done againſt their people.

2 And Simon called his two eldeſt ſons, Judas and

Chap. XVI. (*a*) Ver. 1. *John.* He was afterwards ſurnamed *Hircanus*, and ſucceeded his father in both his dignities of high prieſt and prince. He conquered the Edomites, and obliged them to a conformity with the Jews in religion; and deſtroyed the ſchiſmatical temple of the Samaritans.

John,

John, and ſaid to them: I and my brethren, and my father's houſe, have fought againſt the enemies of Iſrael from our youth even to this day: and things have proſpered ſo well in our hands that we have delivered Iſrael oftentimes.

3 And now I am old, but be you inſtead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.

4 Then he choſe out of the country twenty thouſand fighting men, and horſemen, and they went forth againſt Cendebeus: and they reſted in Modin.

5 And they aroſe in the morning, and went into the plain: and behold a very great army of footmen, and horſemen came againſt them, and there was a running river between them.

6 And (*b*) he and his people pitched their camp over-againſt them, and he ſaw that the people were afraid to go over the river, ſo he went over firſt: then the men ſeeing him, paſſed over after him.

7 And he divided the people, and ſet the horſemen in the midſt of the footmen: but the horſemen of the enemies were very numerous.

8 And they ſounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the reſt fled into the ſtrong-hold.

9 At that time Judas John's brother was wounded: but John purſued after them, till he came to (*c*) Cedron, which he had built:

10 And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thouſand men, and he returned into Judea in peace.

11 Now Ptolemee the ſon of Abobus was appointed captain in the plain of Jericho, and he had abundance of ſilver and gold.

12 For he was ſon-in-law of the high prieſt.

13 And his heart was lifted up, and he deſigned to make himſelf maſter of the country, and he purpoſed treachery againſt Simon, and his ſons, to deſtroy them.

14 Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good

(*b*) Ver. 6. *He.* viz. John.

(*c*) Ver. 9. *Cedron.* Otherwiſe called *Gedor*, the city that Cendebeus was fortifying.

good ordering of them, went down to Jericho, he and Mathathias, and Judas his ſons, in the year one hundred and ſeventy ſeven, the eleventh month: the ſame is the month Sabath.

15 And the ſon of Abobus received them deceitfully into a little fortreſs, that is called Doch which he had built: and he made them a great feaſt, and hid men there.

16 And when Simon and his ſons had drunk plentifully, Ptolemee and his men roſe up, and took their weapons, and entered into the banqueting-place, and ſlew him, and his two ſons, and ſome of his ſervants.

17 And he committed a great treachery in Iſrael, and rendered evil for good.

18 And Ptolemee wrote theſe things, and ſent to the king that he ſhould ſend him an army to aid him, and he would deliver him the country, and their cities, and tributes.

19 And he ſent others to Gazara to kill John: and to the tribunes he ſent letters to come to him, and that he would give them ſilver, and gold, and gifts.

20 And he ſent others to take Jeruſalem, and the mountain of the temple.

21 Now one running before, told John in Gazara, that his father, and his brethren were ſlain, and that he hath ſent men to kill thee alſo.

22 But when he heard it, he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they ſought to make him away.

23 And as concerning the reſt of the acts of John, and his wars, and the worthy deeds, which he bravely atchieved, and the building of the walls, which he made, and the things that he did:

24 Behold theſe are written in the book of the days of his prieſthood, from the time that he was made high prieſt after his father.

The

The (a) Second BOOK of MACHABEES.

CHAP. I.

Letters of the Jews of Jeruſalem to them that were in Egypt. They give thanks for their delivery from Antiochus: and exhort their brethren to keep the feaſt of the dedication of the altar, and of the miraculous fire.

TO the brethren, the Jews that are throughout Egypt, the brethren, the Jews that are in Jeruſalem, and in the land of Judea, ſend health, and good peace.

2 May God be gracious to you, and remember his covenant that he made with Abraham, and Iſaac, and Jacob, his faithful ſervants:

3 And give you all a heart to worſhip him, and to do his will with a great heart, and a willing mind.

4 May he open your heart in his law, and in his commandments, and ſend you peace.

5 May he hear your prayers, and be reconciled unto you, and never forſake you in the evil time.

6 And now here we are praying for you.

7 When Demetrius reigned, in the year one hundred

(a) *Second, &c.* This ſecond book of Machabees is not a continuation of the hiſtory contained in the firſt; nor does it come down ſo low as the firſt does: but relates many of the ſame facts more at large, and adds other remarkable particulars, omitted in the firſt book, relating to the ſtate of the Jews, as well before, as under the perſecution of Antiochus. The author, who is not the ſame with that of the firſt book, has given (as we learn from chap. ii. 20. &c.) a ſhort abſtract of what Jaſon of Cyrene had written in the five volumes, concerning Judas and his brethren. He wrote in Greek, and begins with two letters, ſent by the Jews of Jeruſalem, to their brethren in Egypt.

and

and ſixty nine, we Jews wrote to you, in the trouble, and violence, that came upon us in thoſe years, after Jaſon withdrew himſelf from the holy land, and from the kingdom.

8 They burnt the gate, and ſhed innocent blood: then we prayed to the Lord, and were heard, and we offered ſacrifices, and fine flour, and lighted the lamps, and ſet forth the loaves.

9 And now celebrate ye the days of (*a*) Scenopegia in the month of Caſleu.

10 In the year one hundred and eighty eight, the people that is at Jeruſalem, and in Judea, and the ſenate, and Judas, to Ariſtobolus, the preceptor of king Ptolemee, who is of the ſtock of the anointed prieſts, and to the Jews that are in Egypt, health, and welfare.

11 Having been delivered by God out of great dangers, we give him great thanks, foraſmuch as we have been in war with (*b*) ſuch a king.

12 For he made numbers of men ſwarm out of Perſia that have fought againſt us, and the holy city.

13 For when the leader himſelf was in Perſia, and with him a very great army, he fell in the temple of (*c*) Nanea, being deceived by the council of the prieſts of Nanea.

14 For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great ſums of money under the title of a dowry.

15 And when the prieſts of Nanea had ſet it forth, and he with a ſmall company had entered into the compaſs of the temple, they ſhut the temple,

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Chap. I. (*a*) Ver. 9. *Scenopegia.* viz. The *Encenia*, or feaſt of the dedication of the altar, called here *Scenopegia*, or feaſt of *tabernacles*, from being celebrated with the like ſolemnity.

(*b*) Ver. 11. *Such a king.* viz. *Antiochus Sidetes*, who began to make war upon the Jews, whilſt Simon was yet alive, 1 *Mach.* xv. 39. And afterwards beſieged Jeruſalem under *John Hircanus*. So that the *Judas* here mentioned, ver. 10, is not *Judas Machabeus*, who was dead long before the year 188; but either *Judas* the eldeſt ſon of *John Hircanus*, or *Judas the Eſſene*, renowned for the gift of propheſy, who flouriſhed about that time.

(*c*) Ver. 13. *Nanea.* A Perſian goddeſs, which ſome have taken for *Diana*, others for *Venus*.

16 When

16 When Antiochus was come in: and opening a ſecret entrance of the temple, they caſt ſtones and ſlew the leader, and them that were with him, and hewed them in pieces, and cutting off their heads they threw them forth.

17 Bleſſed be God in all things, who hath delivered up the wicked.

18 Therefore whereas we purpoſe to keep the purification of the temple on the five and twentieth day of the month of Caſleu, we thought it neceſſary to ſignify it to you: that you alſo may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered ſacrifice, after the temple and the altar was built.

19 For when our fathers were led into (*d*) Perſia, the prieſts that then were worſhippers of God took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it ſafe, ſo that the place was unknown to all men.

20 But when many years had paſſed, and it pleaſed God that Nehemias ſhould be ſent by the king of Perſia, he ſent ſome of the poſterity of thoſe prieſts that had hid it, to ſeek for the fire: and as they told us, they found no fire; but thick water.

21 Then he bad them draw it up, and bring it to him: and the prieſt Nehemias commanded the ſacrifices, that were laid on, to be ſprinkled with the ſame water, both the wood, and the things that were laid upon it.

22 And when this was done, and the time came that the ſun ſhone out, which before was in a cloud, there was a great fire kindled, ſo that all wondered.

23 And all the prieſts made prayer, while the ſacrifice was conſuming, Jonathan beginning, and the reſt anſwering.

24 And the prayer of Nehemias was after this manner: O Lord God, creator of all things, dreadful, and ſtrong, juſt, and merciful, who alone art the good king,

25 Who alone art gracious, who alone art juſt, and almighty, and eternal, who deliverest Iſrael from all evil, who didſt chooſe the fathers, and didſt ſanctify them:

26 Receive the ſacrifice for all thy people Iſrael, and preſerve thy own portion, and ſanctify it.

27 Gather together our ſcattered people, deliver them that are ſlaves to the Gentiles, and look upon them that are

(*d*) Ver. 19. *Perſia.* Babylonia, called here Perſia, from being afterwards a part of the Perſian empire.

deſpiſed

despised and abhorred: that the Gentiles may know that thou art our God.

28 Punish them that oppress us, and that treat us injuriously with pride.

29 Establish thy people in thy holy place, as Moses hath spoken.

30 And the priests sung hymns, till the sacrifice was consumed.

31 And when the sacrifice was consumed, Nehemias commanded the water that was left to be poured out upon the great stones.

32 Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the altar.

33 And when this matter became publick, it was told to the king of Persia, that in the place, where the priests that were led away, had hid the fire, there appeared water, with which Nehemias, and they that were with him had purified the sacrifices.

34 And the king considering, and diligently examining the matter, made (*e*) a temple for it, that he might prove what had happened.

35 And when he had proved it, he gave the priests many goods, and divers presents, and he took and distributed them to them with his own hand.

36 And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

CHAP. II.

A continuation of the second letter. Of Jeremias his hiding the ark at the time of the captivity. The author's preface.

NOW it is found in (*a*) the descriptions of Jeremias the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

2 And how he gave them the law that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them.

3 And with other such like speeches, he exhorted them that they would not remove

(*e*) Ver. 34. *A temple.* That is, an inclosure or a wall round about the place where the fire was hid, to separate it from profane uses, to the end that it might be respected as a holy place.

Chap. II. (*a*) Ver. 1. *The descriptions.* That is, the records or memoirs of Jeremias, a work that is now lost.

the

the law from their heart.

4 It was alſo contained in the ſame writing, how the prophet, being warned by God, commanded that the tabernacle and the ark ſhould accompany him, till he came forth to the mountain where Moſes went up, and ſaw the inheritance of God.

5 And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door.

6 Then ſome of them that followed him, came up to mark the place: but they could not find it.

7 And when Jeremias perceived it, he blamed them, ſaying: The place ſhall be unknown, till God gather together the congregation of the people, and receive them to mercy.

8 And then the Lord will ſhew theſe things, and the majeſty of the Lord ſhall appear, and there ſhall be a cloud as it was alſo ſhewed to Moſes, and as he ſhewed it when Solomon prayed, that the place might be ſanctified to the great God.

9 For he treated wiſdom in a magnificent manner: and like a wiſe man, he offered the ſacrifice of the dedication, and of the finiſhing of the temple.

10 And as Moſes prayed to the Lord, and fire came down from heaven, and conſumed the holocauſt: ſo Solomon alſo prayed, and fire came down from heaven and conſumed the holocauſt.

11 And Moſes ſaid: Becauſe the ſin-offering was not eaten, it was conſumed.

12 So Solomon alſo celebrated the dedication eight days.

13 And theſe ſame things were ſet down in the memoirs, and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the epiſtles of the kings, and concerning the holy gifts.

14 And in like manner Judas alſo gathered together all ſuch things as were loſt by the war we had, and they are in our poſſeſſion.

15 Wherefore if you want theſe things, ſend ſome that may fetch them to you.

16 As we are then about to celebrate (*b*) the purification we have written unto you: and you ſhall do well, if you keep the ſame days.

17 And we hope that God who hath delivered his peo-

(*b*) Ver. 16. *The purification.* That is, the feaſt of the purifying or cleanſing of the temple.

ple, and hath rendered to all the inheritance, and the kingdom, and the prieſthood, and the ſanctuary,

18 As he promiſed in the law, will ſhortly have mercy upon us, and will gather us together from every land under heaven into the holy place.

19 For he hath delivered us out of great perils, and hath cleanſed the place.

20 Now as concerning Judas Machabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

21 As alſo the wars againſt Antiochus the illuſtrious, and his ſon Eupator:

22 And the manifeſtations that came from heaven to them, that behaved themſelves manfully on the behalf of the Jews, ſo that, being but a few, they made themſelves maſters of the whole country, and put to flight the barbarous multitude:

23 And recovered again the moſt renowned temple in all the world, and delivered the city, and reſtored the laws that were aboliſhed, the Lord with all clemency ſhewing mercy to them.

24 And all ſuch things as have been compriſed in five books by Jaſon of Cyrene, we have attempted to abridge in one book.

25 For conſidering the multitude of books, and the difficulty that they find that deſire to undertake the narrations of hiſtories, becauſe of the multitude of the matter:

26 We have taken this care, that they that are willing to read, might have delight: and that the ſtudious might the more eaſily commit *all* to memory: and that all that read might receive profit.

27 And as to ourſelves indeed, in undertaking this work of abridging, we have taken in hand (*c*) no eaſy taſk, yea rather a buſineſs full of watching and ſweat.

28 But as they that prepare a feaſt, and ſeek to ſatisfy the will of others: *ſo we*, for the ſake of many, willingly undergo the labour.

29 Leaving to the authors the exact handling of every particular, and as for ourſelves, according to the plan propoſed, ſtudying to be brief.

30 For as the maſter builder of a new houſe muſt have care of the whole building:

(*c*) Ver. 27. *No eaſy taſk, &c.* The Spirit of God, that aſſiſts the ſacred penmen, does not exempt them from labour in ſeeking out the matter which they are to treat of, and the order and manner in which they are to deliver it, See St. *Luke* i. 3.

but

but he that taketh care to paint it, muſt ſeek out fit things for the adorning of it: ſo muſt it be judged of us.

31 For to collect all that is to be known, to put the diſcourſe in order, and curiouſly to diſcuſs every particular point, is the duty of the author of a hiſtory:

32 But to purſue brevity of ſpeech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

33 Here then we will begin the narration: *and* let this be enough by way of a preface, for it is a fooliſh thing to make a long prologue, and to be ſhort in the ſtory itſelf.

CHAP. III.

Heliodorus is ſent by king Seleucus to take away the treaſures depoſited in the temple. He is ſtruck by God, and healed by the prayers of the high prieſt.

THEREFORE when the holy city was inhabited with all peace, and the laws as yet were very well kept, becauſe of the godlineſs of Onias, the high prieſt, and the hatred his ſoul had for evil,

2 It came to paſs that even the kings themſelves, and the princes eſteemed the place worthy of the higheſt honour, and glorified the temple with very great gifts:

3 So that (*a*) Seleucus king of Aſia allowed out of his revenues all the charges belonging to the miniſtry of the ſacrifices.

4 But one Simon of the tribe of Benjamin, who was appointed overſeer of the temple, ſtrove, in oppoſition to the high prieſt, to bring about ſome unjuſt thing in the city.

5 And when he could not overcome Onias, he went to Apollonius the ſon of Tharſeas, who at that time was governor of Celeſyria, and Phenicia:

6 And told him, that the treaſury in Jeruſalem was full of immenſe ſums of money, and the common ſtore was infinite, which did not belong to the account of the ſacrifices: and that it was poſſible to bring all into the king's hands.

7 Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and ſent him with commiſſion to bring him the foreſaid money.

8 So Heliodorus forthwith began his journey, under a colour of viſiting the cities of Celeſyria

Chap. III. (*a*) Ver. 3. *Seleucus*, ſon of *Antiochus* the great, and elder brother of *Antiochus Epiphanes*.

and Phenicia, but in deed to fulfil the king's purpoſe.

9 And when he was come to Jeruſalem, and had been courteouſly received in the city by the high prieſt, he told him what information had been given concerning the money: and declared the cauſe for which he was come: and aſked if theſe things were ſo indeed.

10 Then the high prieſt told him that theſe were ſums depoſited, and proviſions for the ſubſiſtence of the widows and the fatherleſs:

11 And that ſome part of that which wicked Simon had given intelligence of, belonged to Hircanus *ſon of* Tobias, a man of great dignity: and that the whole was four hundred talents of ſilver, and two hundred of gold:

12 But that to deceive them who had truſted to the place and temple which is honoured throughout the whole world, for the reverence and holineſs of it, was a thing which could not by any means be done.

13 But he, by reaſon of the orders he had received from the king, ſaid, that by all means the money muſt be carried to the king.

14 So on the day he had appointed, Heliodorus entered in to order this matter. But there was no ſmall terror throughout the whole city.

15 And the prieſts proſtrated themſelves before the altar in their prieſts veſtments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preſerve them ſafe, for them that had depoſited them.

16 Now whoſoever ſaw the countenance of the high prieſt, was wounded in heart: for his face, and the changing of his colour, declared the inward ſorrow of his mind.

17 For the man was ſo compaſſed with ſadneſs and horror of the body, that it was manifeſt to them that beheld him, what ſorrow he had in his heart.

18 Others alſo came flocking together out of their houſes, praying and making publick ſupplication, becauſe the place was like to come into contempt.

19 And the women girded with haircloth about their breaſts, came together in the ſtreets. And the virgins alſo that were ſhut up, came forth, ſome to Onias, and ſome to the walls, and others looked out of the windows:

20 And all holding up their hands towards heaven, made ſupplication.

21 For the expectation of the mixt multitude, and of the high prieſt who was in an agony, would have moved any one to pity.

22 And

22 And theſe indeed called upon almighty God, to preſerve the things that had been committed to them, ſafe and ſure for thoſe that had committed them.

23 But Heliodorus executed that which he had reſolved on, himſelf being preſent in the ſame place with his guard about the treaſury.

24 But the ſpirit of the almighty God gave a great evidence of his preſence, ſo that all that had preſumed to obey him, falling down by the power of God, were ſtruck with fainting and dread.

25 For there appeared to them a horſe with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and ſtruck Heliodorus with his fore-feet, and he that ſat upon him, ſeemed to have armour of gold.

26 Moreover there appeared two other young men beautiful and ſtrong, bright and glorious, and in comely apparel: who ſtood by him, on either ſide, and ſcourged him without ceaſing with many ſtripes.

27 And Heliodorus ſuddenly fell to the ground, and they took him up covered with great darkneſs, and having put him into a litter they carried him out.

28 So he that came with many ſervants, and all his guard into the foreſaid treaſury, was carried out no one being able to help him, the manifeſt power of God being known.

29 And he indeed by the power of God lay ſpeechleſs, and without all hope of recovery.

30 But they praiſed the Lord, becauſe he had glorified his place: and the temple, that a little before was full of fear and trouble, when the almighty Lord appeared, was filled with joy and gladneſs.

31 Then ſome of the friends of Heliodorus forthwith begged of Onias, that he would call upon the moſt High to grant him his life, who was ready to give up the ghoſt.

32 So the high prieſt, conſidering that the king might perhaps ſuſpect that ſome miſchief had been done to Heliodorus by the Jews, offered a ſacrifice of health for the recovery of the man.

33 And when the high prieſt was praying, the ſame young men in the ſame clothing ſtood by Heliodorus, and ſaid to him: Give thanks to Onias the prieſt: becauſe for his ſake the Lord hath granted thee life.

34 And thou having been ſcourged by God, declare unto all men the great works and the power of God. And having ſpoken thus, they appeared no more.

35 So Heliodorus, after he had offered a ſacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

36 And he teſtified to all men the works of the great God, which he had ſeen with his own eyes.

37 And when the king aſked Heliodorus, who might be a fit man to be ſent yet once more to Jeruſalem, he ſaid:

38 If thou haſt any enemy, or traitor to thy kingdom, ſend him thither, and thou ſhalt receive him again ſcourged, if ſo be he eſcape: for there is undoubtedly in that place a certain power of God.

39 For he that hath his dwelling in the heavens, is the viſiter, and protector of that place, and he ſtriketh and deſtroyeth them that come to do evil to it.

40 And the things concerning Heliodorus, and the keeping of the treaſury fell out in this manner.

CHAP. IV.

Onias has recourſe to the king. The ambition and wickedneſs of Jaſon and Menelaus. Onias is treacherouſly murdered.

BUT Simon, of whom we ſpoke before, who was the betrayer of the money, and of his country, ſpoke ill of Onias, as though he had incited Heliodorus to do theſe things, and had been the promoter of evils:

2 And he preſumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God.

3 But when the enmities proceeded ſo far, that murders alſo were committed by ſome of Simon's friends:

4 Onias conſidering the danger of this contention, and that Apollonius who was the governor of Celeſyria, and Phenicia, was outrageous, which encreaſed the malice of Simon, went to the king,

5 Not to be an accuſer of his countrymen, but with a view to the common good of all the people.

6 For he ſaw that, except the king took care, it was impoſſible that matters ſhould be ſettled in peace, or that Simon would ceaſe from his folly.

7 But after the death of Seleucus, when Antiochus who was called the Illuſtrious, had taken poſſeſſion of the kingdom, Jaſon the brother of Onias ambitiouſly ſought the high-prieſthood:

8 And went to the king, promiſing him three hundred and ſixty talents of ſilver, and out of other revenues fourſcore talents,

9 Beſides

9 Beſides this he promiſed alſo a hundred and fifty more, if he might have licence to ſet him up a place for exerciſe, and a place for youth, and to entitle them, that were at Jeruſalem, Antiochians.

10 Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the faſhion of the heathens.

11 And aboliſhing thoſe things, which had been decreed of ſpecial favour by the kings in behalf of the Jews, by the means of John the father of that Eupolemus, who went ambaſſadour to Rome to make amity and alliance, he diſannulled the lawful ordinances of the citizens, and brought in faſhions that were perverſe.

12 For he had the boldneſs to ſet up, under the very caſtle, a place of exerciſe, and to put all the choiceſt youths in brothel houſes.

13 Now this was not *a bare* beginning, but an increaſe, and progreſs of heatheniſh and foreign manners, through the abominable and unheard of wickedneſs of Jaſon, that ungodly wretch and no prieſt.

14 Inſomuch that the prieſts were not now occupied about the offices of the altar, but deſpiſing the temple and neglecting the ſacrifices, haſtened to be partakers of the games, and of the unlawful allowance thereof, and of the exerciſe of the diſcus.

15 And ſetting nought by the honours of their fathers, they eſteemed the Grecian glories for the beſt:

16 For the ſake of which they incurred a dangerous contention, and followed earneſtly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

17 For acting wickedly againſt the laws of God doth not paſs unpuniſhed: but this the time following will declare.

18 Now when the game that was uſed every fifth year was kept at Tyre, the king being preſent,

19 The wicked Jaſon ſent from Jeruſalem ſinful men to carry three hundred didrachmas of ſilver for the ſacrifice of Hercules; but the bearers thereof deſired it might not be beſtowed on the ſacrifices, becauſe it was not neceſſary, but might be deputed for other charges.

20 So the money was appointed by him that ſent it to the ſacrifice of Hercules: but becauſe of them that carried it was employed for the making of galleys.

21 Now when Apollonius the ſon of Mneſtheus was ſent into Egypt to treat with the nobles of king Philometor,

and

and Antiochus underſtood that he was wholly excluded from the affairs of the kingdom, conſulting his own intereſt, he departed thence and came to Joppe, and from thence to Jeruſalem.

22 Where he was received in a magnificent manner by Jaſon, and the city, and came in with torch-lights, and with praiſes: and from thence he returned with his army into Phenicia.

23 Three years afterwards Jaſon ſent Menelaus brother of the aforeſaid Simon, to carry money to the king, and to bring anſwers from him concerning certain neceſſary affairs.

24 But he being recommended to the king, when he had magnified the appearance of his power, got the high prieſthood for himſelf, by offering more than Jaſon by three hundred talents of ſilver.

25 So having received the king's mandate, he returned bringing nothing worthy of the high prieſthood: but having the mind of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then Jaſon, who had undermined his own brother, being himſelf undermined was driven out a fugitive into the country of the Ammanites.

27 So Menelaus got the principality: but as for the money he had promiſed to the king he took no care, when Soſtratus the governor of the caſtle called for it.

28 (For to him appertained the gathering of the taxes): wherefore they were both called before the king.

29 And Menelaus was removed from the prieſthood, Lyſimachus his brother ſucceeding: and Soſtratus was made governor of the Cyprians.

30 When theſe things were in doing, it fell out that they of Tharſus, and Mallos raiſed a ſedition, becauſe they were given for a gift to Antiochis the king's concubine.

31 The king therefore went in all haſte to appeaſe them, leaving Andronicus one of his nobles for his deputy.

32 Then Menelaus ſuppoſing that he had found a convenient time, having ſtolen certain veſſels of gold out of the temple, gave them to Andronicus, and others he had ſold at Tyre, and in the neighbouring cities:

33 Which when Onias knew of a certainty, he reproved him, keeping himſelf in a ſafe place at Antioch beſide Daphne.

34 Whereupon Menelaus coming to Andronicus, deſired him to kill Onias. And he went to Onias, and gave him his right hand with an oath and (though he were ſuſpected

pected by him) perſuaded him to come forth out of the ſanctuary, and immediately ſlew him, without any regard to juſtice.

35 For which cauſe not only the Jews, but alſo the other nations, conceived indignation, and were much grieved for the unjuſt murder of ſo great a man.

36 And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and alſo the Greeks went to him: complaining of the unjuſt murder of Onias.

37 Antiochus therefore was grieved in his mind for Onias, and being moved to pity, ſhed tears, remembering the ſobriety and modeſty of the deceaſed.

38 And being inflamed to anger, he commanded Andronicus to be ſtripped of his purple, and to be led about through all the city: and that in the ſame place wherein he had committed the impiety againſt Onias, the ſacrilegious wretch ſhould be put to death, the Lord repaying him his deſerved puniſhment.

39 Now when many ſacrileges had been committed by Lyſimachus in the temple by the counſel of Menelaus, and the rumour of it was ſpread abroad, the multitude gathered themſelves together againſt Lyſimachus, a great quantity of gold being already carried away.

40 Wherefore the multitude making an inſurrection, and their minds being filled with anger, Lyſimachus armed about three thouſand men, and began to uſe violence, one Tyrannus being captain, a man far gone both in age, and in madneſs.

41 But when they perceived the attempt of Lyſimachus, ſome caught up ſtones, ſome ſtrong clubs: and ſome threw aſhes upon Lyſimachus.

42 And many of them were wounded, and ſome ſtruck down to the ground, but all were put to flight: and as for the ſacrilegious fellow himſelf they ſlew him beſide the treaſury.

43 Now concerning theſe matters an accuſation was laid againſt Menelaus.

44 And when the king was come to Tyre, three men were ſent from the ancients to plead the cauſe before him.

45 But Menelaus being convicted, promiſed (*a*) Ptolemee to give him much

Chap. IV. (*a*) Ver. 45. *Ptolemee.* The ſon of Dorymenus, a favourite of the king.

money

money to perſuade the king to favour him.

46 So Ptolemee went to the king in a certain court where he was, as it were to cool himſelf, and brought him to be of another mind:

47 So Menelaus, who was guilty of all the evil, was acquitted by him of the accuſations: and thoſe poor men, who, if they had pleaded their cauſe even before Scythians, ſhould have been judged innocent, were condemned to death.

48 Thus, they that proſecuted the cauſe for the city, and for the people, and the ſacred veſſels, did ſoon ſuffer unjuſt puniſhment.

49 Wherefore even the Tyrians being moved with indignation, were very liberal towards their burial.

50 And ſo through the covetouſneſs of them that were in power, Menelaus continued in authority, increaſing in malice to the betraying of the citizens.

CHAP. V.

Wonderful ſigns are ſeen in the air. Jaſon's wickedneſs and end. Antiochus takes Jeruſalem, and plunders the temple.

AT the ſame time Antiochus prepared for a ſecond journey into Egypt.

2 And it came to paſs, that throughout the whole city of Jeruſalem for the ſpace of forty days there were ſeen horſemen running in the air, in gilded raiment, and armed with ſpears, like bands of ſoldiers,

3 And horſes ſet in order by ranks, running and encountering one againſt another, with the ſhakings of ſhields, and a multitude of men in helmets with drawn ſwords, and caſting of darts, and glittering of golden armour, and of harneſs of all ſorts.

4 Wherefore all men prayed that theſe prodigies might turn to good.

5 Now when there was gone forth a falſe rumour, as though Antiochus had been dead, Jaſon taking with him no fewer than a thouſand men, ſuddenly aſſaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the caſtle.

6 But Jaſon ſlew his countrymen without mercy, not conſidering that proſperity againſt one's own kindred is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.

7 Yet he did not get the principality, but received confuſion at the end, for the reward of his treachery, and fled

fled again into the country of the Ammanites.

8 At the laſt having been ſhut up by Aretas the king of the Arabians, in order for his deſtruction, flying from city to city, hated by all men, as a forſaker of the laws, and had in abomination, as an enemy of his country and countrymen, he was thruſt out into Egypt:

9 And he that had driven many out of their country, periſhed in a ſtrange land, going to Lacedemon, as if for kindred ſake he ſhould have refuge there:

10 But he that had caſt out many unburied, was himſelf caſt forth both unlamented and unburied, neither having foreign burial, nor being partaker of the ſepulchre of his fathers.

11 Now when theſe things were done, the king ſuſpected that the Jews would forſake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms.

12 And commanded the ſoldiers to kill, and not to ſpare any that came in their way, and to go up into the houſes to ſlay.

13 Thus there was a ſlaughter of young and old, a deſtruction of women and children, and killing of virgins and infants.

14 And there were ſlain in the ſpace of three whole days fourſcore thouſand, forty thouſand were made priſoners, and as many ſold.

15 But this was not enough, he preſumed alſo to enter into the temple, the moſt holy in all the world, Menelaus that traitor to the laws, and to his country, being his guide.

16 And taking in his wicked hands the holy veſſels, which were given by other kings and cities for the ornament and the glory of the place, he unworthily handled and profaned them.

17 Thus Antiochus going aſtray in mind, did not conſider that God was angry for a while, becauſe of the ſins of the inhabitants of the city: and therefore this contempt had happened to the place:

18 Otherwiſe had they not been involved in many ſins, as Heliodorus, who was ſent by king Seleucus to rob the treaſury, ſo this man alſo, as ſoon as he had come, had been forthwith ſcourged, and put back from his preſumption.

19 But God did not chooſe the people for the place's ſake, but the place for the people's ſake.

20 And therefore the place alſo itſelf was made partaker of the evils of the people: but afterward ſhall communicate

nicate in the good things thereof, and as it was forſaken in the wrath of almighty God, ſhall be exalted again with great glory, when the great Lord ſhall be reconciled.

21 So when Antiochus had taken away out of the temple a thouſand and eight hundred talents, he went back in all haſte to Antioch, thinking through pride, that he might now make the land navigable, and the ſea paſſable on foot: ſuch was the haughtineſs of his mind.

22 He left alſo governors to afflict the people: at Jeruſalem, Philip, a Phrygian by birth, but in manners more barbarous than he that ſet him there:

23 And in Garizim, Andronicus, and Menelaus, who bore a more heavy hand upon the citizens than the reſt.

24 And whereas he was ſet againſt the Jews, he ſent that hateful prince Apollonius with an army of two and twenty thouſand men, commanding him to kill all that were of perfect age, and to ſell the women and the younger ſort.

25 Who, when he was come to Jeſuſalem, pretending peace, reſted till the holy day of the ſabbath: and then the Jews keeping holiday, he commanded his men to take arms.

26 And he ſlew all that were come forth to ſee: and running through the city with armed men he deſtroyed a very great multitude.

27 But Judas Machabeus, who (*a*) was the tenth, had withdrawn himſelf into a deſart place, and there lived amongſt wild beaſts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

CHAP. VI.

Antiochus commands the law to be aboliſhed, ſets up an idol in the temple, and perſecutes the faithful. The martyrdom of Eleazar.

BUT not long after the king ſent a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

2 And to defile the temple that was in Jeruſalem, and to call it the temple of Jupiter Olympius: and (*a*) that in Garizim of Jupiter Hoſpitalis,

Chap. V. (*a*) Ver. 27. *Was the tenth.* That is, he had nine others in his company.

Chap. VI. (*a*) Ver. 2. *That in Garizim,* viz. the temple of

Hoſpitalis, according as they were that inhabited the place.

3 And very bad was this invaſion of evils and grievous to all:

4 For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thruſt themſelves of their own accord into the holy places, and brought in things that were not lawful.

5 The altar alſo was filled with unlawful things, which were forbidden by the laws.

6 And neither were the ſabbaths kept, nor the ſolemn days of the fathers obſerved, neither did any man plainly profeſs himſelf to be a Jew.

7 But they were led by bitter conſtraint on the king's birth-day to the ſacrifices: and when the feaſt of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus.

8 And there went out a decree into the neighbouring cities of the Gentiles, by the ſuggeſtion of the Ptolemeans, that they alſo ſhould act in like manner againſt the Jews, to oblige them to ſacrifice:

9 And whoſoever would not conform themſelves to the ways of the heathens, ſhould be put to death. Then was miſery to be ſeen.

10 For two women were accuſed to have circumciſed their children: whom, when they had openly led about through the city with the infants hanging at their breaſts, they threw down headlong from the walls.

11 And others that had met together in caves that were near, and were keeping the ſabbath-day privately, being diſcovered by (*b*) Philip, were burnt with fire, becauſe they made a conſcience to help themſelves with their hands, by reaſon of the religious obſervance of the day.

12 Now I beſeech thoſe that ſhall read this book, that they be not ſhocked at theſe calamities, but that they conſider the things that happened, not as being for the deſtruction, but for the correction of our nation.

13 For it is a token of great goodneſs when ſinners

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of the Samaritans. And as they were originally ſtrangers, the name of *Hoſpitalis* (which ſignifies *of* or *belonging to ſtrangers*) was more agreeable to the idol ſet up in their temple.

(*b*) Ver. 11. *Philip.* The governor of Jeruſalem.

are not ſuffered to go on in their ways for a long time, but are preſently puniſhed.

14 For, not as with other nations (whom the Lord patiently expecteth, that when the day of judgment ſhall come, he may puniſh them in the fulneſs of their ſins):

15 Doth he alſo deal with us, ſo as to ſuffer our ſins to come to their height, and then take vengeance on us.

16 And therefore he never withdraweth his mercy from us: but though he chaſtiſe his people with adverſity, he forſaketh them not.

17 But let this ſuffice, in a few words, for a warning to the readers. And now we muſt come to the narration.

18 Eleazar, one of the chief of the ſcribes, a man advanced in years, and of a comely countenance, was preſſed to open his mouth to eat ſwine's fleſh.

19 But he, chooſing rather a moſt glorious death than a hateful life, went forward of his own accord to the torment.

20 And conſidering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the love of life.

21 But they that ſtood by, being moved with (*c*) wicked pity, for the old friendſhip they had with the man, taking him aſide, deſired that fleſh might be brought, which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the fleſh of the ſacrifice:

22 That by ſo doing he might be delivered from death: and for the ſake of their old friendſhip with the man, they did him this courteſy.

23 But he began to conſider the dignity of his age, and his ancient years, and the inbred honour of his gray head, and his good life and converſation from a child: and he anſwered without delay, according to the ordinances of the holy law made by God, ſaying, that he would rather be ſent into the other world.

24 For it doth not become our age, ſaid he, to diſſemble: whereby many young perſons might think that Eleazar, at the age of fourſcore and ten years, were gone over to the life of the heathens:

(*c*) Ver. 21. *Wicked pity.* Their pity was *wicked*, inaſmuch as it ſuggeſted that wicked propoſal of ſaving his life by diſſimulation.

25 And

25 And ſo they, through my diſſimulation, and for a little time of a corruptible life, ſhould be deceived, and hereby I ſhould bring a ſtain, and a curſe upon my old age.

26 For though, for the preſent time, I ſhould be delivered from the puniſhments of men, yet ſhould I not eſcape the hand of the Almighty neither alive nor dead.

27 Wherefore by departing manfully out of this life, I ſhall ſhew myſelf worthy of my old age:

28 And I ſhall leave an example of fortitude to young men, if with a ready mind and conſtancy I ſuffer a honourable death, for the moſt venerable and moſt holy laws. And having ſpoken thus, he was forthwith carried to execution.

29 And they that led him, and had been a little before more mild, were changed to wrath for the words he had ſpoken, which they thought were uttered out of arrogancy.

30 But when he was now ready to die with the ſtripes, he groaned, and ſaid: O Lord, who haſt the holy knowledge, thou knoweſt manifeſtly that whereas I might be delivered from death, I ſuffer grievous pains in body: but in ſoul am well content to ſuffer theſe things becauſe I fear thee.

31 Thus did this man die, leaving not only to young men, but alſo to the whole nation, the memory of his death for an example of virtue and fortitude.

CHAP. VII.

The glorious martyrdom of the ſeven brethren, and their mother.

IT came to paſs alſo, that ſeven brethren, together with their mother, were apprehended, and compelled by the king to eat ſwine's fleſh againſt the law, for which end they were tormented with whips and ſcourges.

2 But one of them, who was the eldeſt, ſaid thus: What wouldeſt thou aſk, or learn of us? we are ready to die rather than to tranſgreſs the laws of God, received from our fathers.

3 Then the king being angry commanded frying-pans, and braſen cauldrons to be made hot: which forthwith being heated,

4 He commanded to cut out the tongue of him that had ſpoken firſt: and the ſkin of his head being drawn off, to chop off alſo the extremities of his hands and feet, the reſt of his brethren, and his mother looking on.

5 And when he was now

maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the frying-pan: and while he was ſuffering therein long torments, the reſt, together with the mother, exhorted one another to die manfully,

6 Saying: The Lord God will look upon the truth, and will take pleaſure in us, as Moſes declared in the profeſſion of the canticle: And in his ſervants he will take pleaſure.

7 So when the firſt was dead after this manner, they brought the next to make him a mocking-ſtock: and when they had pulled off the ſkin of his head with the hair, they aſked him if he would eat, before he were puniſhed throughout the whole body in every limb.

8 But he anſwered in his own language, and ſaid: I will not do it. Wherefore he alſo, in the next place, received the torments of the firſt:

9 And when he was at the laſt gaſp, he ſaid thus: Thou indeed, O moſt wicked man, deſtroyeſt us out of this preſent life: but the King of the world will raiſe us up who die for his laws, in the reſurrection of eternal life.

10 After him the third was made a mocking-ſtock, and when he was required, he quickly put forth his tongue, and courageouſly ſtretched out his hands:

11 And ſaid with confidence: Theſe I have from heaven, but for the laws of God I now deſpiſe them, becauſe I hope to receive them again from him.

12 So that the king, and they that were with him, wondered at the young man's courage, becauſe he eſteemed the torments as nothing.

13 And after he was thus dead, they tormented the fourth in like manner.

14 And when he was now ready to die, he ſpoke thus: It is better, being put to death by men, to look for hope from God, to be raiſed up again by him. For, as to thee, thou ſhalt have no reſurrection unto life.

15 And when they had brought the fifth, they tormented him. But he looking upon the king,

16 Said: Whereas thou haſt power among men, though thou art corruptible, thou doſt what thou wilt: but think not that our nation is forſaken by God.

17 But ſtay patiently a while, and thou ſhalt ſee his great power, in what manner he will torment thee, and thy ſeed.

18 After him they brought the ſixth, and he being ready to die, ſpoke thus: Be not deceived

deceived without cauſe: for we ſuffer theſe things for ourſelves, having ſinned againſt our God, and things worthy of admiration are done to us:

19 But do not think that thou ſhalt eſcape unpuniſhed, for that thou haſt attempted to fight againſt God.

20 Now the mother was to be admired above meaſure, and worthy to be remembered by good men, who beheld her ſeven ſons ſlain in the ſpace of one day, and bore it with a good courage, for the hope that ſhe had in God:

21 And ſhe bravely exhorted every one of them in her own language, being filled with wiſdom: and joining a man's heart to a woman's thoughts,

22 She ſaid to them: I know not how you were formed in my womb: for I neither gave you breath, nor ſoul, nor life, neither did I frame the limbs of every one of you.

23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will reſtore to you again in his mercy, both breath and life, as now you deſpiſe yourſelves for the ſake of his laws.

24 Now Antiochus thinking himſelf deſpiſed, and withal ſuſpecting words of reproach, when the youngeſt was yet alive, did not only exhort him by words, but alſo aſſured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furniſh him with *all* things neceſſary.

25 But when the young man was not moved with theſe things, the king called the mother, and counſelled her to deal with the young man to ſave his life.

26 And when he had exhorted her with many words, ſhe promiſed that ſhe would counſel her ſon.

27 So bearing herſelf towards him, mocking the cruel tyrant, ſhe ſaid in her own language: My ſon, have pity upon me, that bore thee nine months in my womb, and gave thee ſuck three years, and nouriſhed thee, and brought thee up unto this age.

28 I beſeech *thee*, my ſon, look upon heaven and earth, and all that is in them: and conſider that God made them out of nothing, and mankind alſo:

29 So thou ſhalt not fear this tormenter, but being made a worthy partner with thy brethren, receive death, that in that mercy I may

receive thee again with thy brethren.

30 While ſhe was yet ſpeaking theſe words, the young man ſaid: For whom do you ſtay? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moſes.

31 But thou that haſt been the author of all miſchief againſt the Hebrews, ſhalt not eſcape the hand of God.

32 For we ſuffer thus for our ſins.

33 And though the Lord our God is angry with us a little while for our chaſtiſement and correction: yet he will be reconciled again to his ſervants.

34 But thou, O ungracious, and of all others the moſt wicked, be not lifted up without cauſe with vain hopes, whilſt thou art raging againſt his ſervants.

35 For thou haſt not yet eſcaped the judgment of the almighty God, who beholdeth all things.

36 For my brethren having now undergone a ſhort pain, are under the covenant of eternal life: but thou by the judgment of God ſhalt receive juſt puniſhment for thy pride.

37 But I like my brethren offer up my life and my body for the laws of our fathers: calling upon God to be ſpeedily merciful to our nation, and that thou by torments and ſtripes mayeſt confeſs that he alone is God.

38 But in me and in my brethren the wrath of the Almighty, which hath juſtly been brought upon all our nation, ſhall ceaſe.

39 Then the king being incenſed with anger, raged againſt him more cruelly than all the reſt, taking it grievouſly that he was mocked.

40 So this man alſo died undefiled, wholly truſting in the Lord.

41 And laſt of all after the ſons the mother alſo was conſumed.

42 But now there is enough ſaid of the ſacrifices, and of the exceſſive cruelties.

CHAP. VIII.

Judas Machabeus gathering an army gains divers victories.

BUT Judas Machabeus and they that were with him, went privately into the towns: and calling together their kinſmen and friends, and taking unto them ſuch as continued in the Jews religion, they aſſembled ſix thouſand men.

2 And they called upon the Lord, that he would look upon his people that was troden down by all, and would have pity on the temple, that was

was defiled by the wicked:

3 That he would have pity alſo upon the city that was deſtroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him.

4 That he would remember alſo the moſt unjuſt deaths of innocent children, and the blaſphemies offered to his name, and would ſhew his indignation on this occaſion.

5 Now when Machabeus had gathered a multitude, he could not be withſtood by the heathens: for the wrath of the Lord was turned into mercy.

6 So coming unawares upon the towns, and cities, he ſet them on fire, and taking poſſeſſion of the moſt commodious places, he made no ſmall ſlaughter of the enemies:

7 And eſpecially in the nights he went upon theſe expeditions, and the fame of his valour was ſpread abroad every where.

8 Then (*a*) Philip ſeeing that the man gained ground by little and little, and that things for the moſt part ſucceeded proſperouſly with him, wrote to Ptolemee the governor of Celeſyria and Phenicia, to ſend aid to the king's affairs.

9 And he with all ſpeed ſent Nicanor the ſon of Patroclus, one of his ſpecial friends, giving him no fewer than (*b*) twenty thouſand armed men of different nations, to root out the whole race of the Jews, joining alſo with him Gorgias a good ſoldier, and of great experience in matters of war.

10 And Nicanor purpoſed to raiſe for the king the tribute of two thouſand talents, that was to be given to the Romans, by making ſo much money of the captive Jews:

11 Wherefore he ſent immediately to the cities upon the ſea coaſt, to invite men together to buy up the Jewiſh ſlaves, promiſing that they ſhould have ninety ſlaves for one talent, not reflecting on the vengeance, which was to follow him from the Almighty.

Chap. VIII. (*a*) Ver. 8. *Philip ſeeing, &c.* The governor of Jeruſalem found himſelf unable to cope with Judas, eſpecially after the victories he had obtained over Apollonius and Seron, 1 *Mach.* iii.

(*b*) Ver. 9. *Twenty thouſand.* The whole number of the forces ſent at that time into Judea, was 40000 footmen and 7000 horſemen, 1 *Mach.* iii. 30. But only 20000 are here taken notice of, becauſe there were no more with Nicanor at the time of the battle.

12 Now

12 Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand.

13 And ſome of them being afraid, and diſtruſting the juſtice of God, fled away:

14 Others ſold all that they had left, and withal beſought the Lord, that he would deliver them from the wicked Nicanor, who had ſold them before he came near them:

15 And if not for their ſakes, yet for the covenant that he had made with their fathers, and for the ſake of his holy and glorious name that was invoked upon them.

16 But Machabeus calling together (*c*) ſeven thouſand, that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully againſt them, but to fight manfully:

17 Setting before their eyes the injury they had unjuſtly done the holy place, and alſo the injury they had done to the city, which had been ſhamefully abuſed, beſides their deſtroying the ordinances of the fathers.

18 For, ſaid he, they truſt in their weapons, and in their boldneſs: but we truſt in the Almighty Lord, who at a beck can utterly deſtroy both them that come againſt us, and the whole world.

19 Moreover he put them in mind alſo of the helps their fathers had received from God: and how under Sennacherib a hundred and eighty five thouſand had been deſtroyed.

20 And of the battle, that they had fought againſt the (*d*) Galatians in Babylonia, how they, being in all but ſix thouſand, when it came to the point, and the Macedonians their companions were at a ſtand, ſlew a hundred and twenty thouſand, becauſe of the help they had from heaven, and for this they received many favours.

21 With theſe words they were greatly encouraged, and diſpoſed even to die for the laws, and their country.

22 So he appointed his brethren captains over each diviſion of his army, Simon,

(*c*) Ver. 16. *Seven thouſand.* In the Greek it is *ſix thouſand.* But then three thouſand of them had no arms, 1 *Mach.* iv. 6.

(*d*) Ver. 20. *Galatians.* That is, the *Gauls*, who having ravaged Italy and Greece, poured themſelves in upon Aſia in immenſe multitudes, where alſo they founded the kingdom of Galatia or Gallo-Græcia.

and

and Joſeph, and Jonathan, giving to each one fifteen hundred men.

23 And after the holy book had been read to them by Eſdras, and he had given them for a watch-word, The help of God: himſelf leading the firſt band, he joined battle with Nicanor:

24 And the Almighty being their helper, they ſlew (e) above nine thouſand men: and having wounded and diſabled the greater part of Nicanor's army they obliged them to flee.

25 And they took the money of them that came to buy them, and they purſued them on every ſide.

26 But they came back for want of time: for it was the day before the ſabbath: and therefore they did not continue the purſuit.

27 But when they had gathered together their arms and their ſpoils, they kept the ſabbath: bleſſing the Lord who had delivered them that day, diſtilling the beginning of mercy upon them.

28 Then after the ſabbath they divided the ſpoils to the feeble and the orphans, and the widows: and the reſt they took for themſelves and their ſervants.

29 When this was done, and they had all made a common ſupplication, they beſought the merciful Lord, to be reconciled to his ſervants unto the end.

30 Moreover they ſlew above twenty thouſand of them that were with Timotheus and Bacchides who fought againſt them, and they made themſelves maſters of the high ſtrong-holds: and they divided amongſt them many ſpoils, giving equal portions to the feeble, the fatherleſs, and the widows, yea and the aged alſo.

31 And when they had carefully gathered together their arms, they laid them all up in convenient places, and the reſidue of their ſpoils they carried to Jeruſalem:

32 They ſlew alſo Philarches who was with Timotheus, a wicked man, who had many ways afflicted the Jews.

33 And when they kept the feaſt for the victory at Jeruſalem, they burnt Calliſthenes, that had ſet fire to the holy gates, who had taken refuge in a certain houſe, rendering to him a worthy reward for his impieties:

34 But as for that moſt wicked man Nicanor, who had brought a thouſand merchants to the ſale of the Jews,

35 Being through the help

(e) Ver. 24. *Above nine thouſand.* viz. including the three thouſand ſlain in the purſuit.

of

of the Lord brought down by them, of whom he had made no account, laying aſide his glorious apparel, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the deſtruction of his army.

36 And he that had promiſed to levy the tribute for the Romans by the means of the captives of Jeruſalem, now profeſſed that the Jews had God for their protector, and therefore they could not be hurt, becauſe they followed the laws appointed by him.

CHAP. IX.

The wretched end, and fruitleſs repentance of king Antiochus.

AT that time Antiochus returned with diſhonour out of Perſia.

2 For he had entered into the city called (*a*) Perſepolis, and attempted to rob the temple, and to oppreſs the city: but the multitude running together to arms, put them to flight: and ſo it fell out that Antiochus being put to flight returned with diſgrace.

3 Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

4 And ſwelling with anger, he thought to revenge upon the Jews the injury done by them, that had put him to flight. And therefore he commanded his chariot to be driven, without ſtopping in his journey, the judgment of heaven urging him forward, becauſe he had ſpoken ſo proudly, that he would come to Jeruſalem, and make it a common burying-place of the Jews.

5 But the Lord the God of Iſrael that ſeeth all things, ſtruck him with an incurable and inviſible plague. For as ſoon as he had ended theſe words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts:

6 And indeed very juſtly, ſeeing he had tormented the bowels of others with many and new torments, albeit he by no means ceaſed from his wickedneſs.

7 Moreover being filled with pride, breathing out fire in his rage againſt the Jews, and commanding the matter to be haſtened, it happened as he was going with violence that he fell from the chariot, ſo that his limbs were much pained by a grievous bruiſing of the body.

8 Thus he that ſeemed to himſelf to command even the waves of the ſea, being proud

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Chap. IX. (*a*) Ver. 2. *Perſepolis.* Otherwiſe called Elymais.

above

above the condition of man, and to weigh the heights of the mountains in a balance, now being caſt down to the ground was carried in a litter, bearing witneſs to the manifeſt power of God in himſelf:

9 So that worms ſwarmed out of the body of this man, and whilſt he lived in ſorrow and pain, his fleſh fell off, and the filthineſs of his ſmell was noiſom to the army.

10 And the man that thought a little before he could reach to the ſtars of heaven, no man could endure to carry, for his intolerable ſtink.

11 And by this means, being brought from his great pride, he began to come to the knowledge of himſelf, being admoniſhed by the ſcourge of God, his pains increaſing every moment.

12 And when he himſelf could not now abide his own ſmell, he ſpoke thus: It is juſt to be ſubject to God, and that a mortal man ſhould not equal himſelf to God.

13 Then this wicked man prayed to the Lord, (*b*) of whom he was not like to obtain mercy.

14 And the city, to which he was going in haſte to lay it even with the ground, and to make it a common burying-place, he now deſireth to make free:

15 And the Jews whom he ſaid he would not account worthy to be ſo much as buried, but would give them up to be devoured by the birds and wild beaſts, and would utterly deſtroy them with their children, he now promiſeth to make equal with the Athenians.

16 The holy temple alſo, which before he had ſpoiled, he promiſeth to adorn with goodly gifts, and to multiply the holy veſſels, and to allow out of his revenues the charges pertaining to the ſacrifices.

17 Yea alſo, that he would become a Jew himſelf, and would go through every place of the earth, and declare the power of God.

18 But his pains not ceaſing (for the juſt judgment of God was come upon him) deſpairing *of life* he wrote to the Jews, in the manner of a ſupplication, a letter in theſe words:

19 TO HIS VERY GOOD SUBJECTS the Jews, Antiochus king and ruler, wiſheth much health, and welfare, and happineſs.

20 If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

(*b*) Ver. 13. *Of whom he was not like*, &c. Becauſe his repentance was not for the offence committed againſt God: but barely on account of his preſent ſufferings.

21 As for me, being infirm, but yet kindly remembering you, returning out of the places of Perſia, and being taken with a grievous diſeaſe, I thought it neceſſary to take care for the common good:

22 Not diſtruſting my life, but having great hope to eſcape the ſickneſs.

23 But conſidering that my father alſo, at what time he led an army into the higher countries, appointed who ſhould reign after him:

24 To the end that if any thing contrary to expectation ſhould fall out, or any bad tidings ſhould be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

25 Moreover, conſidering that neighbouring princes, and borderers wait for opportunities, and expect what ſhall be the event, I have appointed my ſon Antiochus king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

26 I pray you therefore, and requeſt of you, that remembering favours both publick and private, you will every man of you continue to be faithful to me, and to my ſon.

27 For I truſt that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

28 Thus the murderer and blaſphemer being grievouſly ſtruck, as himſelf had treated others, died a miſerable death in a ſtrange country among the mountains.

29 But Philip that was brought up with him, carried away his body: and out of fear of the ſon of Antiochus, went into Egypt to Ptolemee Philometor.

CHAP. X.

The purification of the temple and city. Other exploits of Judas. His victory over Timotheus.

BUT Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again:

2 But he threw down the altars, which the heathens had ſet up in the ſtreets, as alſo the temples of the idols.

3 And having purified the temple, they made another altar: and taking fire out of fiery ſtones they offered ſacrifices after two years, and ſet forth incenſe, and lamps, and the loaves of propoſition.

4 And when they had done theſe things, they beſought the Lord, lying proſtrate on the ground, that they might no more fall into ſuch evils:

evils: but if they ſhould at any time ſin, that they might be chaſtiſed by him more gently, and not be delivered up to barbarians, and blaſphemous men.

5 Now upon the ſame day that the temple had been polluted by the ſtrangers, on the very ſame day it was cleanſed again, to wit, on the five and twentieth day of the month of Caſleu.

6 And they kept eight days with joy, after the manner of the feaſt of the tabernacles, remembering that not long before they had kept the feaſt of the tabernacles when they were in the mountains, and in dens, like wild beaſts.

7 Therefore they *now* carried boughs, and green branches, and palms for him, that had given them good ſucceſs in cleanſing his place.

8 And they ordained by a common ſtatute, and decree, that all the nation of the Jews ſhould keep thoſe days every year.

9 And this was the end of Antiochus that was called the Illuſtrious.

10 But now we will relate the acts of Eupator the ſon of that wicked Antiochus, abridging the account of the evils that happened in the wars.

11 For when he was come to the crown, he appointed over the affairs of his realm one Lyſias, general of the army of Phenicia and Syria.

12 For Ptolomee that was called Macer, was determined to be ſtrictly juſt to the Jews, and eſpecially by reaſon of the wrong that had been done them, and to deal peaceably with them.

13 But being accuſed for this to Eupator by his friends, and being oftentimes called traitor, becauſe he had left Cyprus which Philometor had committed to him, and coming over to Antiochus the Illuſtrious, had revolted alſo from him, he put an end to his life by poiſon.

14 But Gorgias, who was governor of the holds, taking with him the ſtrangers, often fought againſt the Jews.

15 And (*a*) the Jews that occupied the moſt commodious holds, received thoſe that were driven out of Jeruſalem, and attempted to make war.

16 Then they that were with Machabeus, beſeeching

Chap. X. (*a*) Ver. 15. *The Jews, &c.* He ſpeaks of them that had fallen from their religion, and were enemies of their country, who joining with the Idumeans or Edomites, kept poſſeſſion of the ſtrong-holds, and from thence annoyed their countrymen.

the Lord by prayers to be their helper, made a ſtrong attack upon the ſtrong-holds of the Idumeans:

17 And aſſaulting them with great force, won the holds, killed them that came in the way, and ſlew all together no fewer than twenty thouſand.

18 And whereas ſome were fled into two very ſtrong towers, having all manner of proviſion to ſuſtain a ſiege,

19 Machabeus left Simon and Joſeph, and Zacheus, and them that were with them in ſufficient number to beſiege them, and departed to thoſe expeditions which urged more.

20 Now they that were with Simon, being led with covetouſneſs, were perſuaded for the ſake of money by ſome that were in the towers: and taking ſeventy thouſand didrachmas, let ſome of them eſcape.

21 But when it was told Machabeus what was done, he aſſembled the rulers of the people and accuſed thoſe men, that they had ſold their brethren for money, having let their adverſaries eſcape.

22 So he put theſe traitors to death, and forthwith took the two towers.

23 And having good ſucceſs in arms and in all things he took in hand, he ſlew more than twenty thouſand in the two holds.

24 But Timotheus, who before had been overcome by the Jews, having called together a multitude of foreign troops, and aſſembled horſemen out of Aſia, came as though he would take Judea by force of arms.

25 But Machabeus and they that were with him, when he drew near, prayed to the Lord, ſprinkling earth upon their heads and girding their loins with haircloth,

26 And lying proſtrate at the foot of the altar, beſought him to be merciful to them, and to be an enemy to their enemies, and an adverſary to their adverſaries, as the law ſaith.

27 And ſo, after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they reſted.

28 But as ſoon as the ſun was riſen both ſides joined battle: the one part having with their valour the Lord for a ſurety of victory, and ſucceſs: but the other ſide making their rage their leader in battle.

29 But when they were in the heat of the engagement, there appeared to the enemies from heaven five men upon horſes, comely with golden

golden bridles, conducting the Jews:

30 Two of whom took Machabeus between them, and covered him on every ſide with their arms, and kept him ſafe: but caſt darts and fire-balls againſt the enemy, ſo that they fell down, being both confounded with blindneſs, and filled with trouble.

31 And there were ſlain twenty thouſand five hundred, and ſix hundred horſemen.

32 But Timotheus fled into Gazara a ſtrong-hold, where Chereas was governor.

33 Then Machabeus, and they that were with him, chearfully laid ſiege to the fortreſs four days.

34 But they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and caſt forth abominable words.

35 But when the fifth day appeared, twenty young men of them that were with Machabeus, inflamed in their minds becauſe of the blaſphemy, approached manfully to the wall and puſhing forward with fierce courage got up upon it:

36 Moreover others alſo getting up after them, went to ſet fire to the towers and the gates, and to burn the blaſphemers alive.

37 And having for two days together pillaged and ſacked the fortreſs, they killed (*b*) Timotheus, who was found hid in a certain place: they ſlew alſo his brother Chereas, and Apollophanes.

38 And when this was done, they bleſſed the Lord with hymns and thankſgiving, who had done great things in Iſrael, and given them the victory.

CHAP. XI.

Lyſias is overthrown by Judas. He ſues for peace.

A Short time after this Lyſias the king's lieutenant, and couſin, and who had chief charge over all the affairs, being greatly diſpleaſed with what had happened,

2 Gathered together fourſcore thouſand men, and all the horſemen, and came againſt the Jews, thinking to take the city, and make it a habitation of the Gentiles:

3 And to make a gain of the temple, as of the other temples of the Gentiles, and to ſet the high prieſthood to ſale every year:

4 Never conſidering the

(*b*) Ver. 37. *Timotheus.* This man, who was killed at the taking of Gazara, is different from that Timotheus, who is mentioned in the fifth chapter of the firſt book of Machabees, and of whom we ſhall have the hiſtory below Chap. xii.

power of God, but puffed up in mind, and truſting in the multitude of his foot ſoldiers, and the thouſands of his horſemen, and his fourſcore elephants.

5 So he came into Judea, and approaching to Bethſura, which was in a narrow place, the ſpace of five furlongs from Jeruſalem, he laid ſiege to that fortreſs.

6 But when Machabeus and they that were with him, underſtood that the ſtrongholds were beſieged, they and all the people beſought the Lord with lamentations and tears, that he would ſend a good Angel to ſave Iſrael.

7 Then Machabeus himſelf firſt taking his arms, exhorted the reſt to expoſe themſelves together with him, to the danger, and to ſuccour their brethren.

8 And when they were going forth together with a willing mind, there appeared at Jeruſalem a horſeman going before them in white clothing, with golden armour, ſhaking a ſpear.

9 Then they all together bleſſed the merciful Lord, and took great courage; being ready to break through not only men, but alſo the fierceſt beaſts, and walls of iron.

10 So they went on courageouſly, having a helper from heaven, and the Lord who ſhewed mercy to them.

11 And ruſhing violently upon the enemy, like lions, they ſlew of them eleven thouſand footmen, and one thouſand ſix hundred horſemen:

12 And put all the reſt to flight, and many of them being wounded eſcaped naked. Yea and Lyſias himſelf fled away ſhamefully and eſcaped.

13 And as he was a man of underſtanding, conſidering with himſelf, the loſs he had ſuffered, and perceiving that the Hebrews could not be overcome, becauſe they relied upon the help of the almighty God, he ſent to them:

14 And promiſed that he would agree to all things, that are juſt, and that he would perſuade the king to be their friend.

15 Then Machabeus conſented to the requeſt of Lyſias, providing for the common good in all things, and whatſoever Machabeus wrote to Lyſias, concerning the Jews, the king allowed of.

16 For there were letters written to the Jews from Lyſias, to this effect: LYSIAS to the people of the Jews, greeting.

17 John and Abeſalom who were ſent from you, delivering your writings, requeſted that I would accompliſh thoſe things which were ſignified by them.

18 Therefore whatſoever things

things could be reported to the king I have repreſented to him: and he hath granted as much as the matter permitted.

19 If therefore you will keep yourſelves loyal in *all* affairs, hereafter alſo I will endeavour to be a means of your good.

20 But as concerning other particulars, I have given orders by word both to theſe, and to them that are ſent by me, to commune with you.

21 Fare ye well. (*a*) In the year one hundred and forty eight, the four and twen tieth day of the month of Dioſcorus.

22 But the king's letter contained theſe words: KING Antiochus to Lyſias his brother, greeting.

23 Our father being tranſlated amongſt the gods, we are deſirous that they that are in our realm ſhould live quietly, and apply themſelves diligently to their own concerns,

24 And we have heard that the Jews would not conſent to my father to turn to the rites of the Greeks, but that they would keep to their own manner of living, and therefore that they requeſt us to allow them to live after their own laws.

25 Wherefore being deſirous that this nation alſo ſhould be at reſt, we have ordained and decreed, that the temple ſhould be reſtored to them, and that they may live according to the cuſtom of their anceſtors.

26 Thou ſhalt do well therefore to ſend to them, and grant them peace, that our pleaſure being known they may be of good comfort, and look to their own affairs.

27 But the king's letter to the Jews was in this manner: KING Antiochus to the ſenate of the Jews, and to the reſt of the Jews, greeting.

28 If you are well, you are as we deſire: we ourſelves alſo are well.

29 Menelaus came to us, ſaying that you deſired to come down to your countrymen, that are with us.

30 We grant therefore a ſafe-conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

31 *And* that the Jews may

Chap. XI. (*a*) Ver. 21. *In the year* 148. viz. According to the computation followed by the Greeks; which was different from that of the Hebrews followed by the writer of the firſt book of Machabees. However by this date, as well as by other circumſtances it appears that the expedition of Lyſias, mentioned in this chapter, is different from that which is recorded, 1 *Mach.* vi.

uſe their own kind of meats, and their own laws, as before: and that none of them any manner of ways be moleſted for things which have been done by ignorance.

32 And we have ſent alſo Menelaus to ſpeak to you.

33 Fare ye well. In the year one hundred and forty eight, the fifteenth day of the month of Xanthicus.

34 The Romans alſo ſent them a letter, to this effect. QUINTUS Memmius, and Titus Manilius, ambaſſadors of the Romans, to the people of the Jews, greeting.

35 Whatſoever Lyſias the king's couſin hath granted you, we alſo have granted.

36 But touching ſuch things as he thought ſhould be referred to the king, after you have diligently conferred among yourſelves, ſend ſome one forthwith, that we may decree as it is convenient for you: for we are going to Antioch.

37 And therefore make haſte to write back, that we may know of what mind you are.

38 Fare ye well. In the year one hundred and forty eight, the fifteenth day of the month of Xanthicus.

CHAP. XII.

The Jews are ſtill moleſted by their neighbours. Judas gains divers victories over them. He orders ſacrifice and prayers for the dead.

WHEN theſe covenants were made, Lyſias went to the king, and the Jews gave themſelves to huſbandry.

2 But they that were behind, viz. Timotheus and Apollonius the ſon of Genneus, alſo Hieronymus, and Demophon, and beſides them Nicanor the governor of Cyprus, would not ſuffer them to live in peace, and to be quiet.

3 The men of Joppe alſo were guilty of this kind of wickedneſs: they deſired the Jews who dwelt among them to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

4 Which when they had conſented to, according to the common decree of the city, ſuſpecting nothing, becauſe of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

5 But as ſoon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God the juſt judge,

6 He came againſt thoſe murderers of his brethren, and ſet the haven on fire in the night, burnt the boats, and ſlew with the ſword them that eſcaped from the fire.

7 And

7 And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

8 But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set the haven on fire with the ships, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen, and five hundred horsemen of the Arabians set upon them.

11 And after a hard fight, in which by the help of God they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.

12 And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

13 He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.

14 But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and blaspheming, and uttering such words as were not to be spoken.

15 But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho in the time of Josue, fiercely assaulted the walls.

16 And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining of two furlongs broad seemed to run with the blood of the slain.

17 From thence they departed seven hundred and fifty furlongs, and came to Characa to the Jews, that are called Tubianites.

18 But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:

19 But Dositheus, and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

20 And

20 And Machabeus having ſet in order about him ſix thouſand men, and divided them by bands, went forth againſt Timotheus, who had with him a hundred and twenty thouſand footmen, and two thouſand five hundred horſemen.

21 Now when Timotheus had knowledge of the coming of Judas, he ſent the women and children, and the other baggage before him into a fortreſs, called Carnion: for it was impregnable, and hard to come at, by reaſon of the ſtraitneſs of the places.

22 But when the firſt band of Judas came in ſight, the enemies were ſtruck with a *panick* fear, by the preſence of God, who ſeeth all things, and they were put to flight *running* one from another, ſo that they were often thrown down by their own companions, and wounded with the points of their own ſwords.

23 But Judas purſued them cloſe, puniſhing the profane wretches, of whom he ſlew thirty thouſand men.

24 And Timotheus himſelf fell into the hands of the band of Doſitheus and Soſipater, and with many prayers he beſought them to let him go with his life, becauſe he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.

25 And when he had given his faith that he would reſtore them according to the agreement, they let him go without hurt, for the ſaving of their brethren.

26 Then Judas went away to Carnion, where he ſlew five and twenty thouſand perſons.

27 And after he had put to flight and deſtroyed theſe, he removed his army to Ephron a ſtrong city wherein there dwelt a multitude of divers nations: and ſtout young men ſtanding upon the walls, made a vigorous reſiſtance, and in this place there were many engines of war, and a proviſion of darts.

28 But when they had called upon the Almighty, who with his power breaketh the ſtrength of *his* enemies, they took the city: and ſlew five and twenty thouſand of them that were within.

29 From thence they departed to (*a*) Scythopolis, which lieth ſix hundred furlongs from Jeruſalem.

30 But the Jews that were among the Scythopolitans teſtifying that they were uſed kindly by them, and that even in the times of their adverſity

Chap. XII. (*a*) Ver. 20. *Scythopolis.* Formerly called *Bethſan.*

they

they had treated them with humanity:

31 They gave them thanks, exhorting them to be ſtill friendly to their nation, and ſo they came to Jeruſalem, the feaſt of the weeks being at hand.

32 And after Pentecoſt they marched againſt Gorgias the governor of Idumea.

33 And he came out with three thouſand footmen, and four hundred horſemen.

34 And when they had joined battle, it happened that a few of the Jews were ſlain.

35 But Doſitheus a horſeman, one of Bacenor's *band*, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horſeman of the Thracians came upon him, and cut off his ſhoulder: and ſo Gorgias eſcaped to Mareſa.

36 But when they that were with Eſdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:

37 Then beginning in his own language, and ſinging hymns with a loud voice, he put Gorgias's ſoldiers to flight.

38 So Judas having gathered together his army, came into the city Odollam: and when the ſeventh day came, they purified themſelves according to the cuſtom, and kept the ſabbath in the ſame place.

39 And the day following Judas came with his company, to take away the bodies of them that were ſlain, and to bury them with their kinſmen, in the ſepulchres of their fathers.

40 And they found under the coats of the ſlain ſome (*b*) of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: ſo that all plainly ſaw, that for this cauſe they were ſlain.

41 Then they all bleſſed the juſt judgment of the Lord, who had diſcovered the things that were hidden.

42 And ſo betaking themſelves to prayers, they beſought him, that the ſin which had been committed might be forgotten. But the moſt valiant Judas exhorted the people to keep themſelves from ſin, foraſmuch as they ſaw before

(*b*) Ver. 40. *Of the donaries, &c.* That is, of the votive offerings, which had been hung up in the temples of the idols, which they had taken away when they burnt the port of Jamnia, ver. 9. contrary to the prohibition of the law, *Deut.* vii. 25.

their

their eyes what had happened, becauſe of the ſins of thoſe that were ſlain.

43 And making a gathering, he ſent twelve thouſand drachms of ſilver to Jeruſalem for ſacrifice to be offered for the ſins of the dead, thinking well and religiouſly concerning the reſurrection.

44 (For if he had not hoped that they that were ſlain ſhould riſe again, it would have ſeemed ſuperfluous and vain to pray for the dead)

45 And becauſe he conſidered that they who had fallen aſleep (*c*) with godlineſs, had great grace laid up for them.

46 It is therefore a holy, and wholeſome thought to pray for the dead, that they may be looſed from ſins.

CHAP. XIII.

Antiochus and Lyſias again invade Judea. Menelaus is put to death. The king's great army is worſted twice. The peace is renewed.

IN the year one hundred and forty nine, Judas underſtood that Antiochus Eupator was coming with a multitude againſt Judea,

2 And with him Lyſias the regent, who had charge over the affairs *of the realm*, having with him (*a*) a hundred and ten thouſand footmen, five thouſand horſemen, twenty two elephants, *and* three hundred chariots armed with hooks.

3 Menelaus alſo joined himſelf with them: and with great deceitfulneſs beſought Antiochus, not for the welfare of his country, but in

(*c*) Ver. 45. *With godlineſs.* Judas hoped that theſe men, who died fighting for the cauſe of God and religion, might find mercy: either becauſe they might be excuſed from mortal ſin by ignorance; or might have repented of their ſin, at leaſt at their death.

Chap. XIII. (*a*) Ver. 2. *A hundred and ten thouſand, &c.* The difference between the numbers here ſet down, and thoſe recorded 1 *Mach.* iv. is eaſily accounted for; if we conſider that ſuch armies as theſe are liable to be at one time more numerous than at another; either by ſending away large detachments, or receiving freſh ſupplies of troops, according to different exigencies or occurrences. Some alſo ſuſpect that the ancient copiſts in tranſcribing this place, may, by an eaſy ſlip, have ſubſtituted one numeral letter for another.

hopes

hopes that he ſhould be appointed chief ruler.

4 But the King of kings ſtirred up the mind of Antiochus againſt this wicked man, and upon Lyſias his ſuggeſting that he was the cauſe of all the evils, he commanded (as the cuſtom is with them) that he ſhould be apprehended and put to death in the ſame place.

5 Now there was in that place a tower fifty cubits high, having a heap of aſhes on every ſide: this had a proſpect ſteep down.

6 From thence he commanded the ſacrilegious wretch to be thrown down into the aſhes, all men thruſting him forward unto death.

7 And by ſuch a law it happened that Menelaus the tranſgreſſor of the law was put to death: not having ſo much as burial in the earth.

8 And indeed very juſtly, for inſomuch as he had committed many ſins againſt the altar of God, the fire and aſhes of which were holy: he was condemned to die in aſhes.

9 But the king, with his mind full of rage, came on to ſhew himſelf worſe to the Jews than his father was.

10 Which when Judas underſtood, he commanded the people to call upon the Lord day and night, that as he had always done, ſo now alſo he would help them:

11 Becauſe they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not ſuffer the people, that had of late taken breath for a little while, to be again in ſubjection to blaſphemous nations.

12 So when they had all done this together, and had craved mercy of the Lord with weeping and faſting, lying proſtrate on the ground for three days continually, Judas exhorted them to make themſelves ready.

13 But he with the ancients determined, before the king ſhould bring his army into Judea, and make himſelf maſter of the city, to go out, and to commit the event of the thing to the judgment of the Lord.

14 So committing all to God, the creator of the world, and having exhorted his people to fight manfully, and to ſtand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

15 And having given his company for a watch-word, The victory of God, with moſt valiant choſen young men, he ſet upon the king's quarter by night, and ſlew four thouſand men in the camp,

camp, and the greateſt of the elephants, with them that had been upon him,

16 And having filled the camp of the enemies with exceeding great fear and tumult, they went off with good ſucceſs.

17 Now this was done at the break of day, by the protection and help of the Lord.

18 But the king having taken a taſte of the hardineſs of the Jews, attempted to take the ſtrong places by policy:

19 And he marched with his army to Bethſura, which was a ſtrong-hold of the Jews: but he was repulſed, he failed, he loſt his men.

20 Now Judas ſent neceſſaries to them that were within.

21 But Rhodocus, one of the Jews army, diſcloſed the ſecrets to the enemies, ſo he was ſought out, and taken up, and put in priſon.

22 Again the king treated with them that were in Bethſura: gave his right hand: took theirs: and went away.

23 He fought with Judas: and was overcome. And when he underſtood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a conſternation of mind, and intreating the Jews, and yielding to them, he ſwore to all things that ſeemed reaſonable, and, being reconciled, offered ſacrifice, honoured the temple, and left gifts.

24 He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians.

25 But when he was come to Ptolemais the men of that city were much diſpleaſed with the conditions of the peace, being angry for fear they ſhould break the covenant.

26 Then Lyſias went up to the judgment-ſeat, and ſet forth the reaſon, and appeaſed the people, and returned to Antioch: and thus matters went with regard to the king's coming and his return.

CHAP. XIV.

Demetrius challenges the kingdom. Alcimus applies to him to be made high prieſt. Nicanor is ſent into Judea: his dealings with Judas: his threats. The hiſtory of Razias.

BUT after the ſpace of three years Judas, and they that were with him, underſtood that Demetrius the ſon of Seleucus was come up with a great power, and a navy by the haven of Tripolis to places proper for his purpoſe:

2 And had made himſelf maſter of the countries againſt

againſt Antiochus, and his general Lyſias.

3 Now one Alcimus, who had been chief prieſt, but had wilfully defiled himſelf in the time of mingling *with the heathen*, ſeeing that there was no ſafety for him, nor acceſs to the altar,

4 Came to king Demetrius in the year one hundred and fifty, preſenting unto him a crown of gold, and a palm, and beſides theſe, ſome boughs which ſeemed to belong to the temple. And that day indeed he held his peace.

5 But having gotten a convenient time to further his madneſs, being called to counſel by Demetrius, and aſked what the Jews relied upon, and what were their counſels,

6 He anſwered thereunto: They among the Jews that are called Aſſideans, of whom Judas Machabeus is captain, nouriſh wars, and raiſe ſeditions, and will not ſuffer the realm to be in peace.

7 For I alſo being deprived of my anceſtors glory (I mean of the high prieſthood) am now come hither:

8 Principally indeed out of fidelity to the king's intereſts, but in the next place alſo to provide for the good of my countrymen: for all our nation ſuffereth *much* from the evil proceedings of thoſe men.

9 Wherefore, O king, ſeeing thou knoweſt all theſe things, take care, I beſeech thee, both of the country, and of our nation, according to thy humanity which is known to all men.

10 For as long as Judas liveth, it is not poſſible that the ſtate ſhould be quiet.

11 Now when this man had ſpoken to this effect, the reſt alſo of the *king's* friends, who were enemies of Judas incenſed Demetrius againſt him.

12 And forthwith he ſent Nicanor, the commander over the elephants, governor into Judea:

13 Giving him in charge, to take Judas himſelf: and diſperſe all them that were with him, and to make Alcimus the high prieſt of the great temple.

14 Then the Gentiles, who had fled out of Judea from Judas, came to Nicanor by flocks, thinking the miſeries, and calamities of the Jews to be the welfare of their affairs.

15 Now when the Jews heard of Nicanor's coming, and that the nations were aſſembled againſt them, they caſt earth upon their heads, and made ſupplication to him, who choſe his people

to keep them for ever, and who protecteth his portion by evident ſigns.

16 Then at the commandment of their captain they forthwith removed from the place where they were, and went to the town of Deſſau, to meet them.

17 Now Simon the brother of Judas had joined battle with Nicanor: but was frightened with the ſudden coming of the adverſaries.

18 Nevertheleſs Nicanor hearing of the valour of Judas's companions, and the greatneſs of courage, with which they ſought for their country, was afraid to try the matter by the ſword.

19 Wherefore he ſent Poſidonius, and Theodotius, and Matthias before to preſent and receive the right hands.

20 And when there had been a conſultation thereupon, and the captain had acquainted the multitude with it, they were all of one mind to conſent ro covenants.

21 So they appointed a day upon which they might commune together by themſelves: and ſeats were brought out and ſet for each one.

22 But Judas ordered armed men to be ready in convenient places, leſt ſome miſchief might be ſuddenly practiſed by the enemies: ſo they made an agreeable conference.

23 And Nicanor abode in Jeruſalem, and did no wrong, but ſent away the flocks of the mulitudes that had been gathered together.

24 And Judas was always dear to him from the heart, and he was well affected to the man.

25 And he deſired him to marry a wife, and to have children. So he married, was quiet, and they lived in common.

26 But Alcimus ſeeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor favoured the enemy's intereſt, for that he meant to make Judas, who was a traitor to the kingdom, his ſucceſſor.

27 Then the king being in a rage and provoked with this man's wicked accuſations, wrote to Nicanor, ſignifying, that he was greatly diſpleaſed with the covenant of friendſhip: and that he commanded him nevertheleſs to ſend Machabeus priſoner in all haſte to Antioch.

28 When this was known, Nicanor was in a conſternation, and took it grievouſly that he ſhould make void the articles that were agreed upon, having received no injury from the man.

29 But

29 But becauſe he could not oppoſe the king, he watched an opportunity to comply with the orders.

30 But when Machabeus perceived that Nicanor was more ſtern to him, and that when they met together as uſual he behaved himſelf in a rough manner; and was ſenſible that this rough behaviour came not of good, he gathered together a few of his men, and hid himſelf from Nicanor.

31 But he finding himſelf notably prevented by the man, came to the great and holy temple: and commanded the prieſts that were offering the accuſtomed ſacrifices, to deliver him the man.

32 And when they ſwore unto him, that they knew not where the man was whom he ſought, he ſtretched out his hand to the temple,

33 And ſwore, ſaying: Unleſs you deliver Judas priſoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and will dedicate this temple to Bacchus.

34 And when he had ſpoken thus, he departed. But the prieſts ſtretching forth their hands to heaven, called upon him that was ever the defender of their nation, ſaying in this manner:

35 Thou, O Lord of all things, who wanteſt nothing, waſt pleaſed that the temple of thy habitation ſhould be amongſt us.

36 Therefore now, O Lord, the holy of all holies, keep this houſe for ever undefiled, which was lately cleanſed.

37 Now Razias, one of the ancients of Jeruſalem, was accuſed to Nicanor, a man that was a lover of the city, and of good report, who for his kindneſs was called the father of the Jews.

38 This man, for a long time, had held faſt his purpoſe of keeping himſelf pure in the Jews religion, and was ready to expoſe his body and life, that he might perſevere therein.

39 So Nicanor being willing to declare the hatred that he bore the Jews, ſent five hundred ſoldiers to take him.

40 For he thought by enſnaring him to hurt the Jews very much.

41 Now as the multitude ſought to ruſh into his houſe, and to break open the door, and to ſet fire to it, when he was ready to be taken (*a*) he ſtruck himſelf with his ſword:

24 Chooſing

Chap. XIV. (*a*) Ver. 41. *He ſtruck himſelf, &c.* This

42 Chooſing to die nobly rather than to fall into the hands of the wicked, and to ſuffer abuſes unbecoming his noble birth.

43 But whereas through haſte he miſſed of giving himſelf a ſure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himſelf down to the crowd:

44 But they quickly making room for his fall, (*b*) he came upon the midſt of the neck.

45 And as he had yet breath in him, being inflamed in mind he aroſe: and while his blood ran down with a great ſtream, and he was grievouſly wounded, he ran through the crowd:

46 And ſtanding upon a ſteep rock, when he was now almoſt without blood, graſping his bowels, with both hands he caſt them upon the throng, calling upon the Lord of life and ſpirit, to reſtore theſe to him again: and ſo he departed this life.

CHAP. XV.

Judas encouraged by a viſion, gains a glorious victory over Nicanor. The concluſion.

BUT when Nicanor, underſtood that Judas was in the places of Samaria, he purpoſed to ſet upon him with all violence on the ſabbath-day.

2 And when the Jews that were conſtrained to follow him, ſaid: Do not act ſo fiercely and barbarouſly, but give honour to the day that is ſanctified: and reverence him that beholdeth all things:

3 That unhappy man aſked, if there were a mighty One in heaven, that had commanded the ſabbath-day to be kept.

4 And when they anſwered: There is the living Lord himſelf in heaven, the mighty One, that commanded the ſeventh day to be kept.

5 Then he ſaid: And I am mighty upon the earth, and I command to take arms, and to do the king's buſineſs. Nevertheleſs he pre-

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fact of Razias is of the number of thoſe that are by no means to be imitated; and that can no otherwiſe be juſtified than by an extraordinary impulſe of God, the ſovereign maſter of life and death.

(*b*) Ver. 44. *He came upon the midſt of the neck. Venit per mediam cervicem.* In the Greek it is, κένεωνα, which ſignifies a void place, where there is no building.

vailed

vailed not to accompliſh his deſign.

6 So Nicanor being puffed up with exceeding great pride, thought to ſet up a publick monument of his victory over Judas.

7 But Machabeus ever truſted with all hope that God would help them.

8 And he exhorted his people not to fear the coming of the Gentiles, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

9 And ſpeaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more chearful:

10 Then after he had encouraged them, he ſhewed withal the falſhood of the Gentiles, and their breach of oaths.

11 So he armed every one of them, not with defence of ſhield and ſpear, but with very good ſpeeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

12 Now the viſion was in this manner: Onias, who had been high prieſt, a good and virtuous man, modeſt in his looks, gentle in his manners, and graceful in his ſpeech, and exerciſed from a child in *all* virtues, holding up his hands, prayed for all the people of the Jews.

13 After this there appeared alſo another man, admirable for age, and glory, and environed with great beauty and majeſty.

14 Then Onias anſwering, ſaid: This is a lover of his brethren, and of the people of Iſrael: this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God.

15 Whereupon Jeremias ſtretched forth his right hand, and gave to Judas a ſword of gold, ſaying:

16 Take this holy ſword a gift from God, wherewith thou ſhalt overthrow the adverſaries of my people Iſrael.

17 Thus being exhorted with the words of Judas, which were very good, and proper to ſtir up the courage, and ſtrengthen the hearts of the young men, they reſolved to fight, and to ſet upon them manfully: that valour might decide the matter, becauſe the holy city, and the temple were in danger.

18 For their concern was leſs for their wives, and children, and for their brethren, and kinſfolks: but their greateſt and principal fear was for the holineſs of the temple.

19 And

19 And they alſo that were in the city, had no ſmall concern for them that were to be engaged in battle.

20 And when now all expected what judgment would be given, and the enemies were at hand, and the army was ſet in array, the beaſts and the horſemen ranged in convenient places,

21 Machabeus conſidering the coming of the multitude, and the divers preparations of armour, and the fierceneſs of the beaſts, ſtretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it ſeemeth good to him.

22 And in his prayer he ſaid after this manner: Thou, O Lord, who didſt ſend thy Angel in the time of Ezechias king of Juda, and didſt kill a hundred and eighty five thouſand of the army of Sennacherib:

23 Send now alſo, O Lord of heaven, thy good Angel before us, for the fear and dread of the greatneſs of thy arm,

24 That they may be afraid, who come with blaſphemy againſt thy holy people. And thus he concluded his prayer.

25 But Nicanor, and they that were with him came forward, with trumpets and ſongs.

26 But Judas, and they that were with him, encountered them, calling upon God by prayers:

27 So fighting with their hands, but praying to the Lord with their hearts, they ſlew no fewer than five and thirty thouſand, being greatly cheared with the preſence of God.

28 And when the battle was over, and they were returning with joy, they underſtood that Nicanor was ſlain in his armour.

29 Then making a ſhout, and a great noiſe, they bleſſed the almighty Lord in their own language.

30 And Judas, who was altogether ready, in body aud mind, to die for his countrymen, commanded that Nicanor's head, and his hand with the ſhoulder ſhould be cut off, and carried to Jeruſalem.

31 And when he was come thither, having called together his countrymen, and the prieſts to the altar, he ſent alſo for them that were in the caſtle,

32 And ſhewing them the head of Nicanor, and the wicked hand, which he had ſtretched out, with proud brags, againſt the holy houſe of the almighty God.

33 He commanded alſo, that the tongue of the wicked Nicanor ſhould be cut out, and

and given by pieces to birds: and the hand of the furious man to be hanged up over-against the temple.

34 Then all bleſſed the Lord of heaven, ſaying: Bleſſed be he, that hath kept his own place undefiled.

35 And he hung up Nicanor's head in the top of the ceſtle, that it might be an evident and manifeſt ſign of the help of God.

36 And they all ordained by a common decree, by no means to let paſs this day without ſolemnity:

37 But to celebrate the thirteenth day of the month of Adar, called in the Syrian language, the day before Mardochais day.

38 So theſe things being done with relation to Nicanor, and from that time the city being poſſeſſed by the Hebrews, I alſo will here make an end of my narration.

39 Which if I have done well, and as it becometh the hiſtory, it is what I deſired: but (*a*) if not ſo perfectly, it muſt be pardoned me.

40 For as it is hurtful to drink always wine, or always water, but pleaſant to uſe ſometimes the one, and ſometimes the other: ſo if the ſpeech be always nicely framed, it will not be grateful to the readers. But here it ſhall be ended.

Chap. XV. (*a*) Ver. 39. *If not ſo perfectly, &c.* This is not ſaid with regard to the truth of the narration; but with regard to the ſtile and manner of writing; which in the ſacred penmen is not always the moſt accurate: See St. Paul, 2 *Cor.* xi. 6.

N. B. The third and fourth book of Machabees; as alſo the third and fourth book of Eſdras (which ſome call the firſt and ſecond of Eſdras) and the prayer of Manaſſes, are here omitted; becauſe they have never been received by the church.

F I N I S.

ERRATA.

In the first VOLUME.

Exodus xxxiii. 2. for *Hethite*, in the second place read *Hevite*. *Leviticus* ii. 2. r. one of them ſhall take. chap. xviii. 29. r. from *the midſt* of his people. *Numbers* vii. 8. r. *of* Merari. ver. 31. r. ſilver. *Deuteronomy* xxxiii. r. the man of God *Moſes*. *Judges* v. 17. r. havens. ver. 20. r. there was war made againſt them *from heaven*. chap. viii. 6. r. of Zebee and Salmana. chap. xiii. 7. r. thou ſhalt. chap. xiv. 6. r. as he would.

In the ſecond VOLUME.

1 *Kings* xxv. 10. read ſervants are, &c. 2 *Kings* i. 21. r. be in you. chap. ii. 31. for *killed* r. ſmitten. chap. xix. 24. for come r. came. chap. xxxiii. 8. *Jeſbaham* ſhould be in Italick characters. ver. 10. r. *the* ſpoils. 3 *Kings* i. 47. r. going in. ver. 51. r. horn. chap. xvi. 18. r. palace. 4 *Kings* iv. 27. r. hath hid it from me, and hath not told me. ver. 39. r. he ſhred. 1 *Chronicles* xiii. 10. r. Oza. 2 *Chronicles* xxiv. 2. r. Joiada. 1 *Eſdras* vi. 13. r. diligently. 2 *Eſdras* xii. 44. r. obſervance. *Tobias* viii. 8. r. gaveſt. *Judith* xvi. 1. r. ſung.

In the third VOLUME.

Job ix. 31. read ſhalt. chap. xxii. 8. r. holdeſt. *Pſalm* xvi. in the note on v. 14. r. *haſt* diſtributed. pſ. xxxiii. 7. r. poor man. pſ. xxxiv. 3. r. Bring out. ver. 8. r. which he hath *hid*. pſ. xliv. 1. r. be changed. pſ. li. 10. for faithful, r. fruitful. pſ. lxi. 1. r. *for* Idithun. pſ. lxxviii. 10. r. be made known. pſ. xcvi. 9. r. above all gods. pſ. cx. 8. r. commandments. *Proverbs* xv. 15. r. poor. *Eccleſiaſtes* v. 11. r. labouring man. *Eccleſiaſticus* xi. 12. r. poverty. chap. xxv. 32. r. doth not. chap. xlv. 14. r. eyes. chap. l. 15. r. ſervice. *Iſaias* xxxviii. in the note upon ver. 10. r. Hades. chap. lxiii. in the note upon ver. 15. for people, r. prophet. Page 482. Chriſtmas Matins laſt pſalm, r. xcvii. p. 483. veſpers for the apoſtles, r. pſ. cix. cxii, cxv. cxxv. cxxxviii.

In the fourth VOLUME.

Jeremias ii. 17. read Hath. chap. vi. 9. r. to one. chap. x. 14. r. *is* confounded. ver. 15. r. *in* the time. ver. 25. r. not known. chap. xl. 7. r. Godolias. chap. li. 12. for ſet upon, r. ſet up. *Daniel* vi. 5. r. Daniel. *Oſee* x. 10. r. according. chap. xi. 4. r. as one that taketh off. *Amos* vi. 5. r. like.

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